

Origin of the Conference

Reasons for it.

- Experiences of the past to be examined & their lessons learned.
- Values & resources to be examined
- Questioning
- Coming together of young & old Councils

The distinct questions.

- How to increase the offerings of the religious agencies of the Church.
- The demand upon the District the young people
- How to improve their coordination & inter-relationships

The importance of these questions to each & all of us.

- To the denomination - general
- To the young people. Outside Inter-relationships Oct 16.
- To the District Councils

And just now - the lesson from the analysis education at and after the Civil war
The union meant English colonies.

- To young people - Is it to duplicate what? No. If they produce the statement
- To great religious movement - unity. ? Ethics. A.C. Union Singapore

Some lessons to be learned -

The Churches, the Y.C. Council. - What has been said to them.

- Learn from English colonies - learn their
voluntary > church relations based
national principles, international in spirit
Congress > students?
Main body > young? of A.C. Church. K.C. Council.
Presbyterian - must be kept close the Y.C. Council
Presbyterian emphasis - Social Service. And the theory > the fact of it. As well
spiritual education, service, discipline

- Actual cooperation in the future. Towards and religious leadership towards etc.
- Adapted inter-relationships in the Y.C. Council. - learn
and the work!

- The Ymca - and so far as represents the Ymca not too common
1. Another quality belongs - a realisation of religious work to the rest, it is a religious movement
 2. More complete solution of position - to put religious men, but years ago perhaps then what ever can be set
 3. Dignity of religious and Christian life - spiritualization - how as no longer find
 4. More religious men present - how, how valuable, Bible studies
 5. As the things as they are regarded, a knowledge, Christian, etc. as an
 6. Beyond and outside of that they represent work.

The issue - further about, progress in Religion. The future of the Ymca. We can look to it. Further Key - a new religion, Christian, etc. as an.

The Problem of relations.

The grounds of this. Some understanding of the situation of the situation.

The difficulty of the position is ^{lack of} part due to the separation - a separation of the church. What do we mean by the church. (1) The idea of the church as a spiritual & ideal body. (2) The body of the church, people, men, women, church members. (3) The ecc. organization of the church & their organization. (4) The local church. (5) The church (6) The local church.

What do we mean by the Ymca. (1) The Ymca. movement. (2) The Ymca. as a local Ymca. (3) The Ymca. organization - what is the Ymca. (4) The Ymca. as a local Ymca.

Does the Ymca. describe or describe the church movement, ideal?

It is necessary to get you a definition for the church? 1-3

One is particularly happy to regard it as. One is at the church before a year then the Ymca?

One is especially under a local Ymca, but the Ymca, church, knowledge of the church. 5

Does the church and now some regarding church a movement beyond the church?

How without trying to answer these questions, one may see the other I want to suggest something to do with some of the things that are felt & said on both sides - not as to some of the things

In the Ymca

1. The antiquity and origin of religious work in an urban, religious.

to make a religion religious

to make a religion religious

2. The position of religious work in the Ymca. The Ymca. as a religious work in the Ymca. The Ymca. as a religious work in the Ymca.

to make a religion religious

to make a religion religious

3. The Ymca. as a religious work in the Ymca. The Ymca. as a religious work in the Ymca.

- to British representatives.
4. to deplore the church; criticism of the spirit of Missions. Some acts
to regard to "events" with a degree of haste
 5. Draw up a list of names & names for the church & restoration of it
 6. to acknowledge - British schools.
 7. to regard of religious freedom.
The Synodical council. however a great. changes
have been in the past it is now limited to
 8. National Council & free - entire administration
 9. The church is a new denomination paper at all times.
General documents etc.
 10. And yet it is said. The church is not - in order to take them in
to think that God is not there
The real meaning of the church is not a "positive church policy" -
not a "church". Gospel. etc. etc.
 - The Document. The free Documentarian view point is not a religious

On Church

Fastidious Tom Paine in Atlantic Monthly.

Definition of religion requires strict determination base of democracy

1. Divided against the commands, the nation. Do you. Hypocrites as 90% of the
2. Politics - despotic leaders of the world - embroiled men
3. Political inefficiency
4. Theology class and unyielding
5. Unscrupulous - more people - Do become better but of force
6. Army against - doctrine of divine authority do not touch country life
7. Lack of patriotism -

How many of these things go beyond our power & do not will have but we can have them not some better step forward.

A. A radical solution. A new Federal Council of the Church, as the solution -
 made up of many representatives - that is men - some serving as S. M. D. M.
 general - general. Temporal. Education. but freedom of functioning to each &
 efficient - better administration

B. Above important but so that also can be accepted

1. has that Council to be elected as 9 representatives of brotherly love.
2. How you are elected in 70% of the same basis as determination as in S. M. Conf.
 Complete freedom for our individuals, administrative
3. Allow a strong minority of representatives of leaders in the U.S. Gov
 There are no more - but more.
 as not done in our district - under they that the function of Council in general
 that is not true. that is what we mean in structure - so far
 danger of this is how much Council the issues that come. The Anti. Commission
 the fact that is now. that is as you are - now. that is.

4. Contribute to fund - full cooperation where possible. Just like Red. Council Recreating

5. Make clear relation as part of general as it is under - relation
 Protestant. Baptism. Methodist But this suggests 1. as done 2-3
 But for want to a 2 of the body, Resonance

6. Through it religious character under this is it left. But Council a

7. There is already abundant in it and the Council of the Church as a group of men
 given to him in this. The message political line on. Yes.

8. Training & Leadership. To act with force. Or it is a Church ideal

1. Clearly acknowledge the need to spiritual work.
2. Let the key religion be the first place. But expect not all.
6. Give the primary agencies
4. Show the ∞ that give to B and
3. Let the interest of the church also grow
5. Put more energy in the work. It is by the work done?
7. Think of it as a spiritual work - and campaign a to give
of them. But to be the whole of it. What the
could

Principles Dem. Literature

1. The wider basis - but gets all the wider basis from the two factors.

The long, the straight basis

All the right lines of 1825. of which were 22

arranging at other times. 43 pr. about 1837

basis of being in some 40 other instances to other dates.

g. and d. are for by practice. Also that they are in most cases. With the list
from the same as in

2. The next basis would be of the above.

The large number in early days. Review for it. Review.

But are this, looking at the the ending of the. Force & main time. Review & review.

Pattern & the. Support of long. Walker & the second.

on early days. Current basis. Short phrase. Pattern. Beyond Old Day

Lost of basis. on one base. Characteristic of the above

and also. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

3. And others.

N.E. line. Review. Pattern. Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review & the. Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

4. But another missing side - Review

J.L. Jennings. Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

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Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

5. Moderators to Review. - Review May?

Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

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Review. The. From. Review. Early. Review. The. With. One. Review & the above

Review. The. From. Review. Early. Review. The. With. One. Review & the above

John mission - Richard or early case than now
 direct. longer, St. John, 50 address - 20 yr in history. Canada
 1868/9

Man direct. Richard. Common. Chyplain - with both in line was at now.
 But the gladius head. begin with me. in first class. of that class 20 on a mission.
 on the Brany. with the diploma of his life. Make a person. The
 church founded

8. But not complete city - Antioch. The north side - Antioch speaks many
 - Beats St. Mark St. Mark St. Mark St. Mark St. Mark St. Mark
 Dr. L. Harris. St. Mark St. Mark St. Mark St. Mark St. Mark St. Mark
 and St. John St. John St. John St. John St. John St. John
St. John St. John St. John St. John St. John St. John
St. John St. John St. John St. John St. John St. John
St. John St. John St. John St. John St. John St. John

9. The great matter
 a. books not around fact. St. John St. John St. John St. John St. John St. John
St. John St. John St. John St. John St. John St. John
 a. books, selected claim for Antioch speaking. had one all - the truth
life claim for Antioch.
 a. claim, compare fact. - St. John
St. John St. John St. John St. John St. John St. John
St. John St. John St. John St. John St. John St. John
 a. type of early longer series.
St. John. The series and. St. John St. John. St. John St. John
St. John St. John St. John St. John St. John St. John

1/2 Antioch & other Antioch Antioch.
St. John. St. John St. John St. John St. John St. John St. John
St. John St. John St. John St. John St. John St. John
St. John. St. John St. John St. John St. John St. John St. John
St. John - St. John. St. John, St. John, St. John St. John St. John
St. John St. John St. John St. John St. John St. John
 But as in St. John St. John St. John St. John St. John St. John

Was as a teacher. It tests, reveals, discards, demands.

Its lessons to us - denom. & interdenom. How many? But tonight

the spiritual lesson. What is it really?

As to constitutional functions & relations of the National Union

The practical lessons of activity and policy, and

1. We have seen how indispensable it is that there should be an adequate, unselfish
instrumentality of cooperation in the name & with the sanction of the G. O. C.

We needed one another's help. In our present. Yards. Don't say more to those

We needed protection against one another's mistakes.

The nation was one. We had to be for the same so much was really one.

The task was too big even for all of us.

And some parts of it were indelible

All these reasons show that. Even now. Please remember that even if the best did
not exist we could have to create it. An agency would adjust

Need for combination of force & purpose

"Exchange of intelligence. Liaison. Interdenom. work. Yards.

"Win & helpful guidance. In collaboration within. All have their own.

2. We have gained insight on the principle of interdenominational service & cooperation.
^{of people}

It must provide adequate means of construction, exchange, guidance

It is not a matter of authority, constitution but of service & character.

It must be especially characterized. Not the meaning of success. Emphasis on leadership

Our Commission - its history. Its most - but I don't. Chas. Lamm. 24th

of power. What's done. Whether.

It must force & solve the difficulty of applying a leadership rather to show us to each.
Yards to day.

3. We have seen that the true basis of cooperation above lies in the field of activity & direction.

It is a matter of fact, but to the extent of there is a constitutional objection

It does not depend on things. The idea but it is the a coming in of school.

Barnes on Hunt's at Denver. Matthew a Canon that. Green Paper.

The body in N. D. found & studying. In the same. Documents. What has been in

Don't say "no" because it's what man. Christ. his mind. When his body

"Put your hand in it." "a higher than yourself"

and the common teacher who stands of us

1. In securing for religion its right place in the army

2. In dealing with the problem of recruiting

3. In handling the pressing administrative relations. Lecture 2 & 3

4. In making underdogs & needs that will not be demonstrated just
 in extreme the social hours & settings than in their own life
 In community relig. education Raise minister salaries.
 In "leaves" - the people had ^{to have} the units furnished for each city; not
 In dealing with the moral health of America.
 In Americanization. The class & race issues.

5. In foreign missions
 Organize union
 Social activities.
 The units in the under the League of Peace.

6.

4. We have been let along as we believe early in the development of process & forms
 of cooperation.

{ The two ideals of communions. The act. The dev. - ^{with} the principle of the
 4th. - the expense.

1. Commune the sense of common personality - for too faint

Common

2. Depth to form of the 8th. 9. under central service

Logness.

3. Gather all from in united action. Against expense. It is hard

5. That was one before must be done, - no turning back. How what notes - determine subjects
 we heard that in the year. My talk with you at looking back.
 That moral ideals are even as other nations - esp. from
 That all in it the act of the new order. That will. Smarter bigger, & better > as here.
 "The glory & human freedom" - F. D. I. There was no.

Other knowledge and advice about as there is the history & my & others.
my job is 'I want to know what's done as a public work.'

However:

Prof.

Shirley

Denise

and a in reply to the letter of 4/2/80 with regard.

The historical evidence.

The history of the people that is used as the basis for the

The basis - specific evidence has gathered for all the following.
The foundation on history & the current

Part for number

Journalists

The main 1/2 century.

You try this.

The 20th Century Criticism

Let not him that putteth on his armor to act so as he that putteth it off I.K. x x, 11, 14

1. The other = 99.000.000

3 a warning to our confidence in Goodfellows The Russians
How it plays horse with car. in your words I wish to say in, then
the + best price count. Let us know that - let us see the price
we understand the for. Tail to prepare.

of the are begun now & complete

vs. what?

A idea
The intellectual being Drum
The head feels about
The feels about the feels
and for one of the feels about the feels
the feels about the feels about the feels

5 The price of being given - counted
Price this low case
report of other battle
Maggini

5 The hope
The manner of our town & it
should. "Dinner" the other
by the re. look say. 1944

Just about the time - Indian Rose x 11, 12 by the re. look say. 1944

II Cor 4.7 Eph 4.11, 13

5 Can prevent. "the e. 4"

5 Each year is to fight the fight for us. So as we can begin or then for us
harvest

Jesus the Carpenter p 95-97 - get. back

a

I can do - the old which - are.

2 The ~~and~~ ~~with~~ ~~of~~ ~~the~~ ~~year~~ ~~of~~ ~~our~~ ~~character~~ : that
2 The ~~and~~ ~~with~~ ~~of~~ ~~the~~ ~~year~~ ~~of~~ ~~our~~ ~~character~~ : that
is the ~~and~~ ~~with~~ ~~of~~ ~~the~~ ~~year~~ ~~of~~ ~~our~~ ~~character~~ : that

5 The next depend on the spirit with which we begin:

6 Then -
200 - a by Bead's "A Boy's Prayer"

More from the same in manuscript.

400 + that for you! do
as about here
I wish. every.
Knew the the people
that and.

7 We are begun now, with such.

I must be gone to the second world
of your left cause, what they seem unknown,
the trouble is a mixed group of act;
then a story - never a show.
Telling to ourselves who died like me,
just for the friends of the end countries

5 Hold day fast - let us go out & on

Hold fast I Th. V. 21 II Jan. I. 13 Feb III. 6. IV. 14. X. 23 Rev II. 25. III. 11
Say aside & run.

Elliott's answer - let us go forward looking to
some things to be held fast:

The spirit of humility.

Letter Bradshaw & Miss Lacey

J. J. Alexander Bryan

Confidence in small things. Wm James Duke III

Rec'd - 1936

The essential thing - the personal door as a result

Do the work of an evangelist

Paul to Jim, Brad. Bryan, final "Evng 4. Extended 2"

Reading through Smith

Prayer, with Deering,

The operational shell - Romanes, Simons for Garnant

The central direction - Dr. G. E. letters from aided candidates

Wilson of the American C

I Th. V. 21 Hold fast that which is good.

II Jan. I. 13. Hold fast the pattern of sound words as then had heard from some

Feb III. 6. whose house are we of we hold fast on boldness & the plucking of our hope from
into the end.

Feb IV. 14 Let us hold fast our confession

X. 27.

" " " " of our hope that it comes next

Rev. II. 25 (Myra) had almost then had hold fast till I come

11. 7 (Pete) I come quickly! hold fast that which then had that no one take
the crown

Address to the Conference, May June 1941

1. My appreciation. Removes since 1898
1898 - the rising tide - Low tide in 800 before 20th. + L. W. M.
19th was in 1880 high tides - 150 on par. 1000 from all Bds.
(40) Jorden, Johnson, Home, Stude
Smaller ones, & larger
2. The old situation & conditions
The source of criticism in the Far East. A. E. work by my own books.
Parental, British & contempt & indifference. Sabotage. The world of 1898. Race
& governmental politics. & today. East Japan &
The present displaced situation
New candidates
Bonds small & small - even recalling
Less contribution
Less connection - see July. American
Outside topic. Zan Zoon.
But go back to of beginning. Carey, Johnson, transition
And recall the crisis. The expressions
Indian unity. Japan. Civil War. Service. Boston.
Historical picture of
3. Relation of Present to Past
Relations. Mr. Willard
Read history. O. B. G. B. answer. June 21. Paul
4. The things that continue - Feb. X. 11. 27
The need has not changed.
The field is not covered down about the China India Burma-Popay
The growth of the matter of. - a reason for
The gap dep. America. Burma. Java. and of them
The gap is not filled. Hooping? Burma. technical - "Such poor blood"
The area are not altered in material
The material side
Bacteria. Soil. Ser. on the lines. A. Paul - 21st April. Lyell's terms
and administration
"History in extremes"

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(No. 4)

1941
Mrs. Conf. ~~Reaper~~

The Distances of the Passes.

The Nature of the Presbyterian Church see grants for education
to father & part 2nd ed. 1870

I was surprised at one that I approach the question with an
unusually hopeful view

1. On general principles because I believe in God and in
truth - and in the increasing triumph of the Christian
morning and evening in this world.
2. Because of study of present facts and the services shown
no other view.
3. Because of the remarkable evidence presented by a comparison
of the present and the past - in broad facts.
Purity, brevity, character of sermons, energy of
preaching in work of those in the
we were not bound by any opinions over our present
but we ought not to be children to be better & so. Or I
in our duty to make it, but to have charity to the

And yet our optimism is not blind.
we see the end - the retrogression has & there the best men
but we believe the general trend is upward
we see that the time has to last to the hundred
we hope the best men were a mass of the best. And
select right character above the wide of the population
what we stress the right faith.

But we have a great deal more about character, right living:
we do not then ever separate from religion I see prove the
say strongly part of all that our church were to a religious
church. We tempt us to subordinate religion in the
to literature, science, sociology. On the one side of it has always
and we do the of present men of wisdom, of sympathy, of
of us not for the sake of capital or labor, the best of men
a few cents. And we are for God, for the present
the full of the...

4. In missionary expansion.
Our duty at hand. To whom & where? The great central
problem - the selection issue which is the basis of
our life. Base & d
ahead. The U. I. scheme the Institute Lee. Cooper's. They
outline. The problem here
The great objective. - the way. & the road in this direction

5. In its Christology. - spiritual character of the mission message
The New. T. - the base. "Fogarty" says to Christ
We also had got the duty of Christ
We also: increase the emphasis on the spiritual
of base. humanized.
We also not think from the mystical material
The ridiculous character of the mission
has been marked for some time in the society
We also be a center for a living God among or being
in a human society

"Indeed, I am constrained to feel that virtually my work is done. My voice is little more than a whisper, my hands are well-nigh useless, I cannot walk any distance without help, I am fed and clothed by others, and am very easily fatigued. I am conscious of a gradual decline. Yet my mind seems clear, and I take a keen interest in all that is going on in the world, especially the great movement of missions. I get impatient at times at the helplessness of this poor old Tabernacle, and at the senseless and ridiculous wag and wiggle of my nerves and muscles; but on the whole I am very cheerful and trustful. One who has ~~such~~ so many years of blessings has no right to complain. The one thing which is most clear and emphatic in my consciousness is the fact that any hope I may cherish must rest on foundations outside of my self. I have no complacency in the record of my life. From my present standpoint, I see more clearly than ever before the absolute need of a vicarious salvation. I shall go down to the tomb resting on this alone. I have fully determined to tender my resignation, to take effect at the close of the present official year."

4. The laws mirror problem

- 1. Intellectual
- 2. Disrupt.
- 3. Social problem
- 4. Check aggression & counter the behavior.

Key

The form

- 1. City of the world center,
- 2. Govt. in nature, day to day
- 3. The broader scope of freedom

1. National tendency

Complex

2. Public Works for the people's work
No question position

See principle in Social Theory
Business

3. Not much, friends, etc.

Not a state of the world. But adopt!

to independent in the case

The other sacrifice is that of Congregationalism.* Think of all she gave to Presbyterianism, - the empire of the Mississippi Valley. Twelve of the first missionaries to Missouri were Congregationalists, nine of them sent by the Missionary Society of Connecticut. Williams College, Andover Seminary, the Missionary Society of Connecticut, the Congregational churches of Massachusetts and Connecticut, pouring men and money unstintedly into building up another denomination and different system of church government because, forsooth, the democracy of the Pilgrims could not stand transplanting into the great West! Only time could demonstrate fully the fallacy. Congregationalism furnished nearly all the seed and sowers for the vast prairies of the Louisiana Purchase, and Presbyterianism has reaped a hundred, aye, a thousandfold. For all this Mills and his companions did the seed-sowing. They were the pioneers, - the ones who spied out the land, who called the attention of the churches, the missionary societies, and the young men in the seminaries to the great need and the splendid opportunity. The Protestant invasion and occupation of the Louisiana Purchase at this time was largely due to Samuel Mills. Therefore he deserves the title 'Home Missionary Statesman.'

* This was due to the so-called 'Plan of Union' between the Congregational and Presbyterian churches. The idea grew up that stronger ecclesiastical bonds were needed in the new country, and sparsely settled regions, so that the purity of the churches could be preserved. It soon became accepted as a fact that Congregationalism was peculiarly suited to New England, and all west of the Hudson River should be Presbyterian. The Missionary Society of Connecticut instructed its missionaries to promote and foster this idea, and Presbyterianism was thus imposed upon people and churches sometimes reluctant to receive it; while in 1829 the American Education Society recommended to the young men who went from New England into the boundaries of the Presbyterian General Assembly that they 'unite with the Presbyteries and not hold to Congregationalism.'

From "Samuel J. Mills," Chapter VIII.

Our Only Lord and Saviour Jesus Christ

An address by
MR. ROBERT E. SPEER

Delivered January 24, 1906
At the Anniversary of the

EVANGELISTIC ASSOCIATION

Of New England

TREMONT TEMPLE, BOSTON

Together with Introductory
Remarks by

MR. SAMUEL B. CAPEN, LL.D.



FRANK WOOD, PRINTER

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BOSTON, MASS.

The Evangelistic Association

Of New England was organized
in 1887, and is inter-denominational

Its Object is to foster and enhance the evangelistic interests of Christ's Kingdom.

Its Board of Directors consists of forty carefully selected men from among the leading Christian and business men of New England.

It Secures evangelists for Churches desiring such, and obtains reliable information concerning their ability and character.

It Maintains a Ministerial Bureau, which has rendered, and continues to render, valuable assistance to Churches in need of pulpit supplies.

It organizes and conducts evangelistic campaigns through its General Secretary and other competent evangelists who are at its command.

It sustains a Saturday Afternoon Bible Class in Boston for the study of the Sunday School Lesson.

It provides for daily systematic visitation of the Boston Hospitals.

It furnishes general evangelistic information at its office, No. 519 Tremont Temple.

Two of the three Secretaries do evangelistic work; its Superintendent of the Ministerial Department labors without stipulated salary; its business is economically conducted. Its usefulness will be increased in proportion to the financial co-operation of its friends.

No. 519 TREMONT TEMPLE, BOSTON, MASS.

Introduction by Samuel B. Capen

President of the American Board for Foreign
Missions

It is a great pleasure to be here this evening, for it gives me the opportunity, at least by being present, to show my appreciation of the splendid work the Evangelistic Association of New England is doing. It has had its difficulties and opposition to encounter, but I believe that these difficulties are happily now in the past, and the opposition for the most part is over. It is doing a larger and better work than ever before.

I am especially glad, also, as the President of the American Board, to introduce Mr. Speer, a Secretary of the Presbyterian Board, for it shows anew the oneness of our work. I am glad we have come to a time when we are thinking very much less of our differences, and laying the emphasis upon that in which we are agreed. Our two Boards, and

the same may be said of the others, are working in perfect harmony. The success of either is the success of all; the disaster or failure of either is felt by all.

It is a continual joy to listen to Mr. Speer, for he always has a message which is an uplift and an inspiration for everyone. I take pleasure in introducing him as the speaker of the evening.

Address by Mr. Robert C. Speer

Secretary of the Presbyterian Board of Foreign
Missions

A disconnected study of the religious conditions of any particular period may beget either a false hope or a false despair. It is necessary to view these conditions in their relation to the conditions prevailing in other times, to note whether there have been changes, what these changes have been, and in what direction they have taken place. I do not see how anyone can arise from such a comparative study of the religious conditions of our time and earlier times in this country without a feeling of distinct joy and thanksgiving. There has been for more than a hundred years now in our land a steady religious advance.

There has been an advance in the moral conditions of the Christian Churches. Evils that were tolerated a hundred years ago in the Christian Churches would be inconceivable to-day. There was an in-

teresting article some years ago in what was then the *Presbyterian and Reformed Review*, by Dr. Herrick Johnson, of Chicago, entitled, if I remember right, "A Hundred Years Ago and To-day," in which Dr. Johnson gathered from the past actual historic incidents of moral lapse and failure in the Christian Church, and compared those conditions with the conditions prevailing now. In those days there were Christian ministers who were drowned in their own beer vats. There were Christian ministers who ran illicit distilleries six days in the week, but never ventured outside their own houses for fear of arrest, and then on the Lord's Day, when they were secure from the process server, walked out in great dignity to preach the gospel in their own churches. There were many conditions akin to these, which would be simply impossible for us to tolerate for a moment in the Christian Church to-day. And while we often think there is an increasing laxity of religious opinion, I doubt whether there is as much heresy in the Christian Church now as there was a hundred years ago.

And this genuine progress is set forth simply and convincingly enough in the statistical facts of the growth of evangelical Christianity in the United States. In the year 1800 there were only 7 communicant members of evangelical Churches in this land out of every 100 of the population. In 1850 that number had grown to 15 out of every 100 of the population. In 1870 it had grown to 17½. In 1880 it had grown to 20; and in 1903, 22.7 out of every 100 of the population of this land were members of evangelical Christian Churches. If we take the last twelve years, and look back over them, we shall see the same steady growth, only a growth, perhaps, in yet more rapid proportion.

I had occasion not long ago to gather statistics of eight or ten of the leading Christian Churches in this land for the years 1893 to 1905. In those 12 years all these Churches of which I am speaking made great gains in their membership. The lowest gain was 7 per cent, and the highest 45 per cent, the next lowest above the 7 per cent gain being a gain of 22 per

cent. Far beyond the growth in population in these last 12 years has been the growth in the communicant membership of our evangelical Churches. The largest growth was in the Protestant Episcopal Church, and I think there were various reasons for that great increase in that particular Church. Probably in some sections of the country the increase was due more or less to social influences and the light insistence upon personal religious experience. Elsewhere, notably in New York City, it was due in part to the energy of its missionary activities. In some parts of the country it was related, perhaps, to the efficiency of its ecclesiastical organization, or the reverence of its worship, and everywhere in some measure (if I may express my own conviction) to the fidelity of that Church to the evangelical conviction of the incarnation of the Son of God. The Churches whose growth has been slight have been Churches regarding which the popular impression prevails that they have relinquished a little the tenacity of their hold upon the central evangelical convictions.

I, myself, believe that the great success of the Young Men's Christian Association has been due to the firmness of its evangelical spirit. Perhaps that is not just the most accurate way to put it, because the phenomenal growth of the last few years has been on the social side, in the development of gymnasiums and educational work, and the provision of magnificent buildings, and the major part of this money may not have been given out of the evangelical motive. But what I mean is that the Association could not have stood up under this load if it had not been for the firmness of its evangelical conviction; that it has been the strength of its earnest faith in the gospel that has made it possible for this movement to carry such a burden of secular agency, and I believe if it had not been for this spirit it would not have been possible for the organization to get the men in number and character needed to carry on its enterprise. That was the conviction of Sir George Williams. He gave expression to it in the last letter he addressed on his eighty-fourth birthday to the Young Men's Christian Associations:—

great mistake in the emphasis which they lay upon the matter of religious conviction; that, after all, the creed that a man holds is a matter of no consequence; that character is the one thing. I chanced a little while ago, in a Young Men's Christian Association magazine, on some speeches delivered at the dedication of a building in the West. One of the citizens of the community said in his address at the dedication:—

“I have emphasized religion, but I have not emphasized sectarianism. The Young Men's Christian Association stands for religion, but not for denominationalism. It does not know creed, but upon character it puts tremendous emphasis, and character is the fundamental idea of religion, whether it be Catholic or Jewish or Protestant.”

Now a statement like that is sufficiently unguarded, but there are a great many people in our day who talk even more carelessly, who tell us that it does not matter what people think, that the only thing of consequence is what people are. And there are many of them, and influential people too, who tell us that the evangelical conviction is often a positive

incubus upon character, and that if we could shake it off the Christian Church would be likely to breed a type of character more attractive to the men of our day. One of our most popular religious periodicals only a little while ago, in an editorial, expressed the desire that the term "evangelical" might soon go out of use, and that men would forget the distinctions which are embodied in the term. Another of our religious papers expressed the hope that the time would come when such differences as were then under discussion might be entirely ignored, and the Christian Church be conceived as resting on broad enough foundations to admit within its limits not only evangelical believers, but also, I think it said, Agnostics, Confucianists and Buddhists; indeed, whoever might wish to come in. I see no reason why, if Asiatic atheism is to be admitted into this Church, Western atheism should not be allowed to come in, too. The Christian Church so conceived would indeed be so broad that it would be a matter of indifference what opinions its members might hold. There is a strong

antagonism to evangelical convictions springing from just such considerations as these.

2. Then there are a great many who insist that what we need to-day is essential Christianity in contradistinction to our evangelical Christianity. We need to separate our Christianity from the historic Christ; that is their great contention, that Christ is not essential to it; that Christianity is not inseparable from Him; that Christianity is the message He uttered; that, having been uttered, we can carry it away and forget Him; that the example set by Him has no further relationship to His Person; that the spirit He breathed into the world, men and women may imitate without any slavery to the historic faith or to any so-called "metaphysical theory" with reference to His Person. There are many men to-day who are trying so to interpret Christianity as to separate what they regard as the essential thing in it from our historic conception of the Person of Christ and from our conviction as to the value of Christ as a living, personal power in experience.

Of course it is necessary, in order to do this, to throw out the Gospel of John. It is necessary to rend even the synoptic Gospels asunder. It is necessary to regard Paul as a teacher trying to interpret Christianity to his own day, but as no authoritative interpreter to our day. Some of these men leave God in the gospel and some do not. Some say that the gospel as Christ taught it "means one thing and one thing only," to quote Harnack's contention, "eternal life in the midst of time, by the strength and under the eyes of God." "The gospel," declares Harnack, "as Jesus proclaimed it, has to do with the Father only and not with the Son." But there are others who leave no personal God in the gospel. A brilliant book has lately been published entitled, *The Creed of Christ*. Mr. Campbell, of the City Temple, ventures to compare it with *Ecce Homo*, which ran a ploughshare through formalized conceptions a generation ago. The position of the anonymous writer of this book is just this: That the only two things about which we can be sure regarding Christ are these, that He

hated the Pharisees and that He loved the Kingdom of God. A hundred thousand years from now he holds the world may be more Christian than it ever has been, and may have entirely forgotten that any such man as Christ ever lived. And then he proceeds to eliminate the supernatural, and identify God with nature. There are many men who would separate Christ from His gospel who do not go so far, but they go far enough to make it impossible for us to see the Lord weaving in our lives the fabric of His own heavenly will. They leave us standing with Mary. They have taken away our Lord and we know not where they have laid Him. We may have His grace and the tender memory of His life, but Him we have lost.

3. In the third place, the tendency of which I have been speaking seeks to eliminate miracles and the supernatural. It begins in the case of a great many people with the story of the virgin birth of Christ, and having begun there it is not hard to go on to eliminate the rest of the miracles, and end by eliminating the resurrection itself. Now the Christian faith does not depend

upon the virgin birth of Christ, but the same disposition that leads men to discredit the historic testimony and the spiritual principles on which faith in the virgin birth of Christ rests will lead men on to discredit and deny the other miracles, too. And having once eliminated the supernatural from the first century, you have got it eliminated from the twentieth, too. If there is no supernatural in history, there is no supernatural in life. There are a great many men who are working hard to-day to convince us of that. They would have us believe that the gospel is simply an old appeal to the will, not a new force in the will. They would have us believe that it is merely new light for men and not new life in men.

4. One other phase of the pressure on our evangelical faith to-day is seen in the intellectual and moral slovenliness of our time that simply glosses over all the edges of truth and substitutes a sort of genial, maudlin goodfellowship as the one thing needful. There was an amusing letter in the *New York Sun* the other day, in which "Achates" asked if there was any

hope for his friend, "Amaturus." He said: "My friend is a very decent fellow. By that I mean he has a conscience, but he does not bother others with it; and he has a soul, but he does not allow it to bother him." That is a very good diagnosis of the temper of our day. Men believe there is such a thing as conscience, but they do not want other men to trouble them with it. They do not deny that there are souls, but they do not want to be too much harassed over them. They want to lead their lives on the basis of an easy, neighborly feeling with everybody. Of course a philosophy like this simply excavates the foundations of all veracity and makes it difficult for men to undergo the hardship of joining any movement that has any firm and definable aim whatsoever.

It seems to me that over against these four great tendencies of the hour we, today, have got to take our stand. We must not take our stand against these things obstructively, simply because we are unwilling to open our minds to new light. We want all the light that is com-

ing to men, but we are taking our stand against these tendencies of which I have spoken because we believe them to involve a direct assault upon historic truth, because we believe also that they imperil the interests that are dearest to men, and because they make it impossible for us to proclaim to men the message which is absolutely indispensable to the life of man.

1. We say to those who tell us that the great gospel is not creed but character, that we entirely agree with them. The truth they have got, they have got from us. That great truth of theirs, regarding the central importance of character, is a distinctly Christian truth. Our only quarrel with them is that they have not taken enough of our truth in order to enable them to keep the bit of truth they have taken. For character has in it no capacity to create its own standards. Our friends say that character is the great thing, whether with Confucianists, Mohammedans, or Christians. Yes. But a Mohammedan's standard pictures as a right character a man with four wives,

and as many concubines and slave girls as his hand can hold. What do men mean when they say they believe in character? They should go on at once and state what kind of character they believe in, and when they state what kind of character they believe in they will find they are simply framing for themselves a creed. "I believe in an honest, upright character." Very well; this is a creed—an inadequate, a partial, a superficial creed—but in its essence and principle a creed just as truly as the Nicene or the Athanasian creed.

Just as character in itself has no power to erect its own standards, it has no self-creating power. I cannot lift my body up by my boot straps, nor can I lift my soul up into a perfect character. No man ever got out of his own will more than he found there. He cannot get out of that will any more than is in that will, and when he finds that in that will there is no power of a holy life, how is his character to create for itself holiness and stainlessness in him? Just as character has no self-creating power, it has no self-cor-

rective power. Character deteriorates as everything else deteriorates, unless it is constantly fed at living springs. We know how much it needs checks lest it go to excess; how much it needs stimulus lest it lag behind. It cannot provide for its own necessities.

When men say they believe in character, and that it does not matter what men think, it only matters what they are, we answer them that even so much truth involves postulates and necessities which run beyond character. We might answer their folly after its kind. They think it does not matter what men think. Does it not matter then that they think so? If it does not matter how men think, why do they take such pains to show us that we do not think right? Of course it matters how men think. We go back to the life of our Lord. He laid emphasis on how men thought. Men say you must go back to Christ's method. This was His method. He was a teacher working on men's opinions. What he was anxious about was the springs within men. One question with which He went about was, "What

do you think of Me?" The term that we translate "repentance," you know, simply meant a man's change of mind. He sought to lead men to right thoughts about God and duty. From right thoughts within right acts would issue. To crucify the intellect is a poor way to create the character.

2. Or—to speak of the second difficulty to which I was referring—men say, "What we want to get at to-day is the real, essential thing within. What does it matter whether we believe certain facts about the first Christian century? Here is a man," they say, "who believes those facts, and he is a bad man, he is in jail. Here is a man who does not believe those facts, but who appreciates their spiritual meaning, and he is a good man, respected by everybody in the community. Now what difference does it make whether he believes those things or not, if only he gets the religious value from them?" Well, we shall not be able long to extort religious value from facts that are not facts. If we do not believe in the history we shall not very long be able to save what

we call the religious value of the history. A religious history that is a great delusion will not feed a true spiritual life in the soul. And the fact of the Divine Christ is inseparable from the religion, howsoever conceived. We cannot tear Christ apart from Christianity. We cannot tear Christ apart from Christianity, for one thing, without giving up our Gospels. The Gospel of John, to be sure, many people have given up, but the synoptic gospels also will have to be surrendered, not only because of clear and unmistakable assertions there, but because Christ is interwoven in those gospels as inseparable from the Gospel he preached. As we should have to give up the Gospels if we separate Christ from His teaching, so also we should have to give up our Christian experience, for our Christian experience is built around a living, personal relationship with Christ. You remember the two lines in a recent poem about a washerwoman. I am not at the moment sure about them, but the thought is:—

“But the woman has a Friend
Who’ll be with her to the end.”

The washerwoman has got to give that

up if Christ is not in His religion, if He is not in His religion so that He can not be torn out of it. Why, He was buried nineteen hundred years ago, and if He did not rise, if He does not live, if we do not know Him as a real Saviour and friend, how can He be any more to us than any good and pious man who lived in the generations that have gone by? We cannot afford to make that sacrifice, because it is a sacrifice of what we know by experience to be true.

3. That leads me to speak, in the third place, of the contention that we must somehow get the difficulty of the supernatural, which is a stumbling block to men in our day, out of Christianity. My friends, I believe the one thing that gives Christianity any grip upon the world at all is the supernatural power that is in it.

I have spent the last two Sundays in one of our greatest universities speaking to the students, and the first Sunday night I tried to explain this real supernatural character of the gospel to the men, because I knew the hearts of the students well, and I knew that what young men's hearts want is not

an impotent moral admonition to them to be the kind of men they ought to be and are not. They want to know how there can come a reinforcement from without into their wills. And I tried to establish these four propositions: First, that Christ and Christ alone shows men the possibility and the duty of a man as to his character and his service. Second, that in the effort to become that, Christ does for a man what the man cannot do for himself and what nobody else in this world can do for him. Third, Christ is able to counterbalance the difficulties and to equalize the circumstances of a man's life, and to take care of the things that are beyond the resources within the man's own will. And fourth, Christ is able to do all this for a man in the beginning. He is able to break in on a man's life with supernatural help at the outset, and the supernatural resources and assistances are the very things that the experience of the man when he is battling with sin teaches him he simply must have for the salvation of his soul.

A few days afterward, when I had gone

home, I got this letter from a graduate student in the university :—

“I want to tell you of the result of your talk to-night. Though I have been a professing Christian and a member of the Church, I have not been conquering sin in my life in one respect. The way you put it to-night some way helped me to believe that Christ could give me victory, and I do believe and count on Him. This has been the battleground in my thought : Can Christ actually overcome the circumstances and the ordinary course of consequences in a man’s life without waiting for the slow natural process of habit breaking and habit formation? I now know that He can ; that He can enable a man to right about face in an instant ; if He cannot, there is no excuse for Christianity. The particular point which helped me, I think, was the idea that Christ could help a man to get the bulge on his temptation at the first, and lead him actually to become a different man. I wish to thank you for that message.

“I am a graduate student, and I think the desire to explain everything by psychological laws has been a stumbling block to me. The change in men’s lives is just as hard and solemn a fact as any other, and if our philosophy won’t assimilate it, so much the worse for our philosophy. The fact remains, a blessing for the man who realizes it, and I am thankful I am one who does.”

Now what is that but an expression out of the life of a man; and I submit that testimony from experience authenticated by character is admissible, I do not say as conclusive but I do say as valid argument—what is that but testimony out of the life of a man who has found in Christianity now, in the twentieth century, supernatural power?

The Christian religion is not a mere finer form of ethical doctrine. Christianity would be our absolute despair if all Christ did for us was just to come and show us a higher standard than we had known before. We already know more duty than we are doing, and see a higher standard than we have attained. We do not want any teacher to come and mock us with larger light unless he is prepared also to give us more strength to live by, and attain to, the larger light he offers to us. Christianity is not merely a finer form of ethical prescription. Christianity was meant to be the release of a new power into the world. It was meant to turn out upon the world from those piercèd hands, "extended wide as mercy's span," a new

power to transform and change the lives of men. What help is it to the drunkard to go down to him and say to him, "My brother, you became a drunkard gradually, drink by drink, didn't you? Now you have got to get out of it gradually, too. Now you take, perhaps, twenty drinks a day. You must fall out of it drink by drink, nineteen to-morrow, eighteen the next day, and maybe, if you have got strength and will enough, you may become a man again. You did it all yourself; now you yourself must undo it all again." How many drunkards would be regained thus? How many have any such self-redeeming power within their wills?

What men want the whole world over is a reinforcement of their wills. We have no gospel to bring to the young men of this day unless we can go to them with the testimony, validated by our experience, imbedded in the historic consciousness of the Church, that there is for a man a living power that can now come in and do for him what he cannot do for himself.

4. And lastly we must take our stand against this immoral soft fellowship of

our day that just erases all the lines of moral distinction between men, that annihilates all the boundaries between truth and error. We might be content to say here to our antagonists, "Fight it out among yourselves." For here are some of them who say that character is the great thing, the one unalterable thing in the life of a man; and others in the same company who say character does not amount to a row of pins, that if only a man tranquilizes his conscience in whatsoever way he may, and stupefies his soul, he can be let into the great brotherhood of good fellows who will not ask each other any questions about their convictions about truth and error.

Now, I believe that the disposition to which this tendency panders is a very slight disposition in our day after all, and that the real temper of true men is entirely different from this. As I meet with young men I do not find them the kind who like a soft thing. They are not the sort who want all condemnation of lies relaxed, and all moral distinctions obliterated. They are men who believe in the rigidity of integrity, men who believe in the solid-

ity of truth; they are men who want to get fixed foundations under them and stand on those foundations. I think the Christian Church entirely misinterprets the real temper of our day when it dissolves its claims upon men and comes with a poor, washy, tepid gospel that has no power in it at all, which makes no appeal to them to array themselves against falsehood and error and wrong. What we need to-day is to ally ourselves with those great principles of the evangelical conviction which give to us the firm custody of the movement of righteousness in the world. We look back upon the life of Christ and we see that He was the sternest teacher that ever lived. Men speak truly about the sweet Saviour, but the sweet Saviour was very strong, and He never for a moment glossed over the lines of distinction between what is true and what is false.

The need of our day is indeed a need to return to Christ once more, "back to Christ." But I do not mean by that, "back to Christ" in order that we may get rid of Paul's interpretation of Christianity. I do not mean "back to Christ"

in order that we may get on the other side of the resurrection and so escape from that central, cardinal fact of the Christian faith. I mean "back to Christ" in the living sense; back to the present, living Person who stands behind the loom of life to-day; the great supernatural Man who is still living more really than He was living nineteen hundred years ago. We are to get back to Christ in that sense, back from our compromise and our sin, back from our pusillanimity and our cowardice, back to the distinctness and positiveness of His living message to men; "back to Christ" in this sense, in order that we may go out with Him to the whole world.

As I understand it, this Evangelistic Association stands for just these two great principles: "Back to Christ" and "Out with Christ." Back to Him for His power and for clear vision of what the world needs, and out to the world in that power and with the supply of its need furnished by Him who died for the life of all mankind; out not to any one class alone, but to all classes of men, the old and the young, reaching them before char-

acter hardens, not for time alone but for eternity, with the one message, the story of the one way. This was Christ's own narrowness, "I am the way and the truth and the life, and no man cometh unto the Father but by Me."

I wonder whether now, at the dawn of this new century, it is not a good time for us to draw the lines afresh. I do not in the least regret the opening of certain great questions within the last few months, compelling men to set themselves securely in their attitude with reference to Christ and His place in His religion, and His claims upon men. After all, everything narrows itself down to that. We will not allow the issue to be shifted to the problem of the Bible. The great question is not the question of Scriptural inspiration. The great and central question is the question of our view of and our attitude to Jesus Christ our Lord. I suppose this body here this evening is a body of men and women who stand securely faithful and true to the conviction to which He gave expression with reference to Himself, and on which, as He told Simon Peter, He proposed that His

Church should be built. That is the great question now—how we array ourselves with reference to Christ?

I went to West Point not long ago, and we had the evening meeting in the old chapel, the most historic and picturesque building there, with great guns set all around in the masonry of the walls as their chief ornament. When the meeting was over I came down the center aisle of the old chapel with a little group of students from the Southern states. Just as we passed under the rear gallery to go out, one of the students stopped and said, "I wish you would look up at that shield on the wall there. That is the most striking thing at the Academy to me." I looked about the wall, and all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the other shields, but with no name on it, simply the words "Major General," and the date of the unnamed general's birth. I said, "What does it mean?"

“Well,” said the cadet, “that is the shield for Benedict Arnold. There is a shield for every Revolutionary general, and one for him, too, but the nation would not cut his name on it, nor the date of his death.” He denied his country; his country has denied him. He made his own choice, and now he is held to it.

Was not that the great test by which Christ was ever trying men while He was here? Is that not the great test to-day in the world? “He that confesseth Me before men, him will I also confess before My Father who is in heaven; and he that denieth Me before men, him will I also deny before My Father who is in heaven.” My friends, this is the central thing. For this men have lived and died in the centuries that have gone. For this men are to live, and, if need be, to die to-day, that the faith which we got from our fathers about Jesus Christ, the Son of God, and the Head of all things, and the Saviour and Redeemer of men, may be preserved, that we may hand it on unmarred to the generations that come after us.

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The Association is made residuary legatee of a small estate. In this connection, the Treasurer desires to suggest that persons making their wills would find upon investigation that money left to the Association would be a means of great blessing to many communities. The office of Treasurer has been made a bonded one. All the affairs of the organization are conducted upon strictly business principles.



Form of Bequest

I give and bequeath to The Evangelistic Association of New England, incorporated under the laws of Massachusetts, the sum of \$

address to the Civic League

1. The new life of the pastures

The noble character of it as a book

The spirit of the man and its influence on the world. 3, 52, 60, 89.

Get knowledge as we as people are essential.

American. Jordan in Africa.

this is exactly character & represented it.

2. And character the great political essential

The noblest virtue in it just as the. 9. 25.

No political man practices.

The man as "a servant of the young Americans".

Some give. $2+2=4$.

to show the character.

How an ash for it is an excellent. Date as anything

The whole significance of it in the world & society.

1. It is the end of education.

of the hour

of general discipline - true bond

of the school. Jordan, the school, only school

of the College scale too.

2. It is the foundation of politics

but popular confidence in character and the overall course

this is the heart of freedom. of. France. with a Europe.

3. The only guarantee of conduct freedom in politics.

The violation of treaties

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Gods as the higher in his domain.

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57% right or wrong.

The incident that people have in the subject.
Lynch in Spain - a a way via Brazil.
Even dogs were asked it - that or fear.
How we feel to meet.

How has it a point when we can calculate both sides
On the stability of the system upon both sides of such a con-
sumption as ours.

We have nothing to gain, so we have nothing.
Or we are out of the way, but we are so nothing
but we are always out - can't eat - as the highest?
No we can see more changes. That the present state
and we can see better extent - of the present. The
the good thing that has been done has done

Another word for Britainism

as to certain points - London, or a political system.
as to values to see what

E. E. Hale. An. The. And. Geo. Gilling.

The relation of religion to politics

positions.

As are the words

No Reform. Cant. Decision. British. of. Wharfedale.

The spirit of interest and hope and resolve,
Some letters, a January visit, our how.

I hardly think you will have a very good opinion of the way I answer letters, but the excitement of the election and certain campaign duties which had been assigned me in Brooklyn, took my time for some weeks. It was a useless endeavor, after all, for Tammany won; but, perhaps the mere striving on the side of the right does good to oneself and others in an indirect way.

Letter of Bryan R. Dorr, Nov. 10/93.

Dec 20, 1903
DR. HALE ON DUTY OF THE YOUNG

TALKS TO YALE STUDENTS OF THE BOYS AND GIRLS OF TO-DAY.

Boys Are Taught in School That Their First Duty Is to Be as Near the Head of Their Class as Possible—Harvard's Neglect of Moral Training Criticized.

NEW HAVEN, Conn., April 19.—The Rev. Dr. Edward Everett Hale of Boston spoke to the young men of Yale University to-day in Battell Chapel on "Duty: The Training for It." Hundreds could not get into the chapel. President Hadley introduced the preacher. In the course of his sermon Dr. Hale touched upon the lack of moral training in the universities in this country, and made some references to Harvard University when he was an overseer there. He also criticized the management of the public schools. He said:

"A gentleman of large opportunities of observation said to me not long ago that the young people of our time think they have no duties. He said that they are not educated to the sense of duty. He has had in some ways much wider opportunities to observe life in our time than I have. He is a man who does his own duty steadily, bravely and with success. He said he was trained to do this in his childhood and that the children of our time are not trained so.

"I am glad to say that I think this is an over-statement. I think it is a bad over-statement. I should not say that the children of our time have no training in duty. Still, I am afraid that the idea of such training as the fundamental part of education is not as central as it was a hundred years ago. Undoubtedly 200 years ago the central idea was that children should be trained to obey God. I am afraid that in the average school now that idea of duty is not presented as the centre.

"I should say that the boy is told first that he must be near the head of his class; or, in a Latin school, that he must know what verbs govern the accusative and what the genitive, and that success in such enterprises is the central thing. I am afraid that, in the average school, training to duty as duty is put off to some particular day of the week, perhaps as the study of English grammar at the school I went to was pushed into a stolen half hour on Saturday morning.

"A Southern gentleman who afterward was a Cabinet officer in the Confederacy said in my hearing once that the trouble with the Northern children was that they were grateful to the State and so did not care anything about their fathers and mothers. He said that the State gave them their education and that as a consequence they were grateful to the town in which they lived or the State in which they lived, while for their fathers and mothers they had no regard at all. It turned out afterward that this man was an orphan who had been picked up in the street, educated at an orphan asylum and never knew what a father or mother was. Still the man stated a result of public education which I have noted since with some pain.

"I think that the average boy or girl under our training has a conceited notion with regard to his importance. The city of Boston spends millions of dollars for the education of him and her. It gives him for six hours what is almost a palace compared with the house in which he lives the other eighteen hours. Now, I observe often that the boy thinks of himself more highly than he ought to think. This results, I believe, largely from this determination of the city to provide for him. Now, for a man to think more highly of himself than he ought to think is about the worst thing that can happen to him, and in proportion as a poor boy or girl does lapse into that phase of depravity, in that proportion is the idea of duty as the centre of life lost sight of.

"A pathetic illustration of the case I speak of came to a public-spirited Boston man two years ago. He had for four years sustained in women's colleges sixteen young women, selected by sixteen masters of our public schools. I suppose he had spent \$40,000 in their college education. When, at their several colleges, they took their degrees one of the sixteen invited him to her commencement exercises. The other fifteen received his benediction as a thing of course and forgot his existence. Now, I suppose, these girls neglected their manifest duty because the public always had taken care of them, and they supposed it was somebody's business to do so.

"When I find forty boys enlisting themselves in an organization which they call the 'Eliot Horrors,' which exists apparently for the purpose of stealing fruit and breaking glass in the neighborhood of the square which is named in honor of the Apostle Eliot, whose name they take for their fraternity, I feel that in their education, as my friend said, the idea of duty is neglected.

"Then I go back a little into the school system. One of these boys is said to be at the head of his class, because he is a bright boy. If I go over to the university and ask who receives the highest honors of the Harvard College, 'Cum Laude Maxima,' I find just the same thing—that is, intellectual brightness to which the university gives its honors, and that virtually no inquiry is made as to the moral character of the person honored. When I was an overseer of the college a man was turned out of the college because he had stolen his neighbor's clothes. There was punishment for moral delinquency. When I inquired whether any effort had been made in the college to encourage him in keeping the eighth commandment of the decalogue, I found that the direction were confined to saying to him that if he chose to attend chapel for thirteen minutes every day he would have a certain chance to know what were God's commands; but he need not go unless he wanted to. And this was the whole of the moral training given to him.

"We may say what we choose in ridicule or contempt of the mechanical side of Puritan training, as it shows itself in the traditions. What you and I know is that enough of them lived to God's glory to give a moral element to the whole legislation of the infant State, and that the hopeful element that we now call public spirit was the dominant element. They say that we must not read the Sermon on the Mount in the public schools, for fear that it may shock the prejudices of a pupil just from Arabia who took the examination at the beginning of September. All the same it would be a pity if the Arabian, or the Bulgarian or the Cappadocian should grow up in the public school, or in any school, or in any schoolless home, without knowing what transpired in Palestine in those years when the well beloved Son of God went about doing good. In Judd's novel, Margaret storms out her bitter indignation with her minister because he can tell her the story of the crucifixion without tears running from his eyes.

"You and I know how often these narratives, so home-like, so unaffected, are read as if Edison's phonograph were reading them. What you and I and our boys and girls need, what these young men and young women need, of whom my friend says 'they have not been trained to duty,' is that they shall take home the great object lesson of the centuries, not to talk about it,

British Weekly, January 1903.

THOUGHTS FROM NEW BOOKS.

"It is time we gave a second thought to Puritanism. In the heyday of release from forms which had lost their meaning, it was natural to look back on that period of our history with eyes that saw in it nothing but fanatical excess; we approved the picturesque phrase which showed the English mind going into prison and having the key turned upon it. Now, when the peril of emancipation becomes as manifest as was the hardship of restraint, we shall do well to remember all the good that lay in that stern Puritan discipline, how it renewed the spiritual vitality of our race, and made for the civic freedom which is our highest national privilege."—GEORGE GISSING in *The Private Papers of Henry Ryecroft*.

A popular writer, who is keenly alive to the evil results of Puritanism, says: "Children reared in unyielding austerity, forced to sit still through hours of eloquence against which their hearts rebelled while their bodies suffered in silence, groaned inwardly under their trials. But, when they had crossed the threshold of grown-up life, the fruits of these experiences would show in a fund of endurance and tenacity, submerged, no doubt, in the tide of everyday impressions, but apt to reappear in emergencies as a solid rock rises into view at low water."

He strove to use all the powers of his own genius and the powers of the state for moral purposes and religious.

Mr. Gladstone cared as much for the Church as he cared for the state; he thought of the Church as the soul of the state; he believed that the attainment by the magistrate of the ends of government to depend upon religion; and he was sure that the strength of a state corresponds to the religious strength and soundness of the community of which the state is the civic organ.

Lord Salisbury, the distinguished man who followed Mr. Gladstone in a longer tenure of power than his, called him 'a great Christian'; and nothing could be more true or better worth saying.

In an entry in his diary in the usual strain of evangelical devotion (April 25, 1830) is a sentence that reveals what was in Mr. Gladstone the nourishing principle of growth: 'In practice, the great end is that the love of God may become the habit of my soul, and particularly these things are to be sought: 1. The spirit of love. 2. Of self-sacrifice. 3. Of purity. 4. Of energy. Just as truly as if we were recalling some hero of the seventeenth or any earlier century, is this the biographic clue.

Gladstone "objected to an observation that had fallen from the mover, "A man finds himself in the world", as if he did not come into the world under a debt to his parents, under obligations to society".

To a nature like his, of such eager strength of equipment; conscious of life as a battle and not a parade; apt for all external action, yet with a burning glow of light, and

fire in the internal spirit; resolute from the first in small things and in great against aimless drift and eddy,- to such an one the moment of fixing alike the goal and the track may well have been grave.

On slavery and even the slave trade, Burke too had argued against total abolition. "I confess", he said, "I trust infinitely more (according to the sound principles of those who ever have at any time meliorated the state of mankind) to the effect and influence of religion than to all the rest of the regulations put together.

We recognized last evening that after all there was comparatively little of
the imitation of Christ in the N.T. And there is absolutely nothing about Christ,
as the ^{Doctrine of Christ} ^{John VI. One who came to do the Father's will & to give life to the world.} ^{John 14. 6. I am the light of the world.}
as the acceptance of Jesus' teaching. Our members accepted various of Christ,
as not possible to the mind of Christ in the N.T. view of Christ.

That view is the most open, indisputable historical view of "Who Christ":

which occurs nowhere else. I John III. 3. God "with Christ" which is the
theology of the New Testament, known in the N.T. as the Christ and the Son of God.
That Christ, known in nowhere, with "In Christ," in Eph. alone 2.9.

Indeed the whole truth of Christ could be put in two phrases "I was
in Christ" (II Cor. X. 2.) "Christ the power of God" I Cor. I. 24.
II Cor. V. 16, 17.

And when we venture to think of Christ as an example in terms of new
our life thought, we shrink from this when we consider the life of
Christ in the New Testament. I turn to Paul for Christ as we turn to Acts for God.

Henceforth in p. 167

Christ as Paul's life. Gal. II. 20 only representative. His experience of Christ the
source of his theology. Gal. II. 15. Jerusalem & Paul

And this Christ is the same never living one.

We can refresh our conception of Paul's view of Christ by considering
three things:

1. Paul's letters for Christ.

Cite them with illustrative quotations. He studies them in Altoona
that that the hummer - green - is applied rather to the shaped Christ
and after he more complete or complete

The two conditions that must be followed & that
enveloped, to give us a doctrine & that to be in us. If the
was done & completely represented by Paul,

2. Paul's conception of Christ.

It was not Christ thought of God, nor was thought of Christ but was
experience of God in Christ that was the central supreme things

and was experience of them as

(1) The archetype of humanity, the spiritual man - "the very truth

of humanity" (Bullock) the 2^d man (1 Tim. xv. 47) the heavenly man
the religious idea of the 1st man. In some cases Rom. xv. 12
(5) the best man (45) Eph. iv. 13; Col. I, 27, 28

Col. I, 12-19

(2) The Redeemer's union with the new humanity, & the divine restoring movement to life. *Ms. 153*. Division in its effects, providing a new order of life & the resurrection: restoring humanity to life & restoring its power; and being in it the present source of life & the pledge of its perpetuity in day.

(3) The life: the head of the new humanity. To be identified the Spirit of God with the historic Christ. *Ms. 154 Col. II, 19, Eph. 14, 16.*
Gal. III for an see on union in Gal. from

(4) The fulness of God, the Head of the Church. *Ms. 154, Col. II, 3, Eph. III, 19* 9, 10

3 Paul's joyful consciousness of Christ's living sovereignty in his life

(1) He unreservedly acknowledged Christ's ownership of his life.

I Cor. III, 23 II Cor. V, 14, 15 - his whole consciousness

(2) Christ was the commanding object of his thought I Cor. X, 5
I Cor. II, 2

(3) And the simple, supreme privilege of his life Gal. I, 18, II Cor. V, 9

(4) He had found the risen Christ so, all else, chosen Gal. VI, 14, Phil III 8

Christ & all Christ's; but the divine life in you. God's dead to come.

15) Christ became his very life. Eph. III, 17.

Rom I, 21, Col. III, 4, Jas. II, 20. And as this was in a
metaphor - Father - but in reality,

(6) And death became actually his just death

II Cor. V, 1-10, Rom. I, 23, Col. 30 at least the same as ch

John 4 - II Tim. IV, 8, 18.

But I want to speak of Christ as power in life.

He was in Pauli - He has been in many another.

He is power, this is the only real power for us. Just look at Jesus!

Jas. I, 12

Rom. I, 4, 16, I Cor. I, 24, V, 4, II Cor. XII, 9, XIII, 4, Eph. I, 19.

α κρatos - strength

Rom. III, 10

Ally δουρασις power, not εξουσια - authority

perhaps, authority, power κρatos Eph. I, 19, VI, 10, Col. I, 11

So He is in our safe reliance & trust.

2 Now in us. Beyond God's abounding

1. In us engaged in Pauli enterprise - the grand mission. So in us

a Pauli source of power.

And John Bunyan tells in "Grace Abounding," of a night that 'was a good night to me, I never had but few better. I longed for the company of God's people, that I might have imparted unto them what God had showed me. Christ was a peculiar Christ to my soul that night; I could scarce lie still in my bed for joy, and peace, and triumph, through Christ."

Extract from
"Some Great Leaders in the World Movement"

There is one letter to his sister written from Massowah in 1878, in which he writes freely about mission work in North Africa:

"What you ask requires me to be plain-spoken. There is not the least doubt that there is an immense virgin field for an apostle in these countries among the black tribes. They are virgin to my belief, and the apostle would have nothing to contend with in the fanaticism of the Arabs. But where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it may please God to take him; who can bear the intense dullness of these countries; who seeks for few letters; and who can bear the thought of dying deserted. Now, there are few, very, very few men who can accept this post. But no half-measures will do. ---

"A man must give up everything, understand everything, everything. to do anything for Christ here. No half nor three-quarter measures will do. And yet, what a field! ---"

Such men Gordon wanted for himself, such he thought missions ought to have. In 1877 he had written on his road to Shaka:

"Find me the man and I will take him as my help, who utterly despises money, name, glory, honour; one who never wishes to see his home again; one who looks to God as the source of good and the controller of evil; one who has a healthy body and energetic spirit, and who looks on death as a release from misery; and if you cannot find him then leave me alone. To carry myself is enough for me -- I want no other baggage."

"Man must die," he wrote from the Holy Land, "to the things of the world before he can produce any fruit; this is certain. What is death to the things of the world? It is to be counted an idiot, an idealist, an impossible sort of person, a theorist, an indiscreet person, an (apparent) condoner of evil, an enthusiast, a mean-spirited person, etc., etc. It is not prayer-meetings, or churchgoing, or parish-visiting.

"I speak of myself. In my spiritual nature, I despise the world, its praise or blame. I know of nothing to be admired in my body or its actions from my birth to this day. The world's praises are satires on me; its blame is just, though not from right motives. In my bodily nature I scheme and work as if everything depended on my sending this or that telegram, or my ordering this or that; but, thank God, my spiritual nature rules, and I can, when exposed to rebuffs, fall back on that spiritual nature and be comforted."

Carroll's address have dealt with the need of recovering Christ

view of God and of humanity, - of the Church, Society

I wish to deal with the need of recovering the Apostolic view of Christ

in his regard. - The example of Christ for our life

The power of Christ in our life

1. The example of Christ for our life.

In one view it is surprising that so little has been said of this

How much did Paul know of Jesus' life. Gal. II. 20.

Did he have any given longer to have been with him "I trust when I have".
 I Cor. XI, 1 I Th II, 6 "imitation" Eph. V, 1, 2

And yet it is in Paul - Phil II, 5ff, III, 13-17; Eph IV, 13, 20f, 32, V, 1, 2

V, 25, II Cor. X, 1. But most in his thought of Christ as he had affected the most
 of humanity Eph. IV, 15, 16, Col. II, 27, 28, II, 16-III, 3 The true man as to 20 than

And immediately clear in our hearts' own teaching. Follow us

meant - Be like me. Mat. XXV, 24 XIX, 21, Luke IX, 23-61; XXII, 27

Jos. XIII, 13-16; -

And the doctrine has been with him remembered that - the example

I Peter II, 21 IV, 10 John II, 6 III, 2-3.

But whether or not the N.D. makes much of the idea it is inevitable for us -
 Christ came, indeed, to give us life - Jns. X, 10 What heart! Strive? The
 reality is in the functioning. The expression the Kingdom depends on the
 type of its subjects. After all I know again a question of the form of the
 religion to produce efficient character.

Now then as there regard in which she is beyond us, beyond limitations, out of
 our class. Which put us just about give them to us as ideal & example.

1. The Christian's uniqueness - recognized and asserted.

• Seen in the form of authority. The lesson in the text

And in the spiritual self-sufficiency Mark I, 35; L. VI, 12; Jns. VI, 22, 5-

Mat. XI, 6; Jns. VII, 56-59; VIII, 21-23; Mcg. 206

And in the astonishing detachment Jns. X, 9, 11; VIII, 12; VI, 35, 57; XIV, 6; XI, 25, 26.

And in the absolute reliance to God Jns. XIV, 9, V, 19; VIII, 52, X, 30; VI, 17, 18

And in the calm sovereignty Jns. XIV, 29; XVI, 33. Nietzsche - Pallas spirit!

2. The maintenance of the highest purity without repetition.

The phenomenon. But he claimed to be unique. Called man to repetition.

Never repeated, never in vain. Made impression of such uniqueness

on others. Mcg. 169/11

"A function in relation to the spiritual history of the human race lies in this alone."

The fact of the omnipresence in character ^{is} ~~is~~ ^{is} ~~is~~

3. The organization of the type. After actual work of Redemption.

No doubt. We can only follow. And yet I Cor. XI. 1.

But having this what else do we that we ought not to do?

I take for granted imitation and Imitatio Christi.

1. He checked the widest ideals of character & service. The values of the freedom of spirit

State the Kingdom of God, to include both sexes & all classes & all races

a kingdom of truth - freedom - of the spirit

Concerning eyes of their heart. 34. And see the word! Mat. 39. Concerning of men & women who can compare with Adam's character, do not, resemble the word "Be ye perfect" - "All things are possible".

Our great need has been awakened in his words in St. Paul's.

Build the more stately mansions, O ye soul

On the surest of all!

Know thy low vantage point!

Let each new temple nobler than the last!

But the firm heaven with a dome more vast

See them at length as free

2. ^{Phil II} He needed and craved even the greatest power ever needed by man
and yet did so in spite of all the human conditions of power.

Greatest legislation. Organization. July 27. Davenport.

3. He exemplified this doctrine. His ideal purity in his life ^{who knew no sin.} I Peter II, 22

His challenge to men. Service to God. He was the doctrine - different

from other religions. As that He preached the best:

Jesus Born in his life - His devoted books. Love Revealed 68, 69.

Our great danger here. Stop. Listen

4. The better known He was the greater His acknowledged superiority.

Bushnell was July 150. Even when the character remains unblemished

the limits of the man appear as we draw nearer to men

but with Jesus -

His words. Divesion. July. vi. 67-69. July. viii. 29. but most xv. 22, xv. 27

July. xiii. 24-37. Oct. II. Popular opinion July 5-38. Robt.

(few) I, vi. 11; 12; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100; 101; 102; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 116; 117; 118; 119; 120; 121; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 173; 174; 175; 176; 177; 178; 179; 180; 181; 182; 183; 184; 185; 186; 187; 188; 189; 190; 191; 192; 193; 194; 195; 196; 197; 198; 199; 200; 201; 202; 203; 204; 205; 206; 207; 208; 209; 210; 211; 212; 213; 214; 215; 216; 217; 218; 219; 220; 221; 222; 223; 224; 225; 226; 227; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 238; 239; 240; 241; 242; 243; 244; 245; 246; 247; 248; 249; 250; 251; 252; 253; 254; 255; 256; 257; 258; 259; 260; 261; 262; 263; 264; 265; 266; 267; 268; 269; 270; 271; 272; 273; 274; 275; 276; 277; 278; 279; 280; 281; 282; 283; 284; 285; 286; 287; 288; 289; 290; 291; 292; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303; 304; 305; 306; 307; 308; 309; 310; 311; 312; 313; 314; 315; 316; 317; 318; 319; 320; 321; 322; 323; 324; 325; 326; 327; 328; 329; 330; 331; 332; 333; 334; 335; 336; 337; 338; 339; 340; 341; 342; 343; 344; 345; 346; 347; 348; 349; 350; 351; 352; 353; 354; 355; 356; 357; 358; 359; 360; 361; 362; 363; 364; 365; 366; 367; 368; 369; 370; 371; 372; 373; 374; 375; 376; 377; 378; 379; 380; 381; 382; 383; 384; 385; 386; 387; 388; 389; 390; 391; 392; 393; 394; 395; 396; 397; 398; 399; 400; 401; 402; 403; 404; 405; 406; 407; 408; 409; 410; 411; 412; 413; 414; 415; 416; 417; 418; 419; 420; 421; 422; 423; 424; 425; 426; 427; 428; 429; 430; 431; 432; 433; 434; 435; 436; 437; 438; 439; 440; 441; 442; 443; 444; 445; 446; 447; 448; 449; 450; 451; 452; 453; 454; 455; 456; 457; 458; 459; 460; 461; 462; 463; 464; 465; 466; 467; 468; 469; 470; 471; 472; 473; 474; 475; 476; 477; 478; 479; 480; 481; 482; 483; 484; 485; 486; 487; 488; 489; 490; 491; 492; 493; 494; 495; 496; 497; 498; 499; 500; 501; 502; 503; 504; 505; 506; 507; 508; 509; 510; 511; 512; 513; 514; 515; 516; 517; 518; 519; 520; 521; 522; 523; 524; 525; 526; 527; 528; 529; 530; 531; 532; 533; 534; 535; 536; 537; 538; 539; 540; 541; 542; 543; 544; 545; 546; 547; 548; 549; 550; 551; 552; 553; 554; 555; 556; 557; 558; 559; 560; 561; 562; 563; 564; 565; 566; 567; 568; 569; 570; 571; 572; 573; 574; 575; 576; 577; 578; 579; 580; 581; 582; 583; 584; 585; 586; 587; 588; 589; 590; 591; 592; 593; 594; 595; 596; 597; 598; 599; 600; 601; 602; 603; 604; 605; 606; 607; 608; 609; 610; 611; 612; 613; 614; 615; 616; 617; 618; 619; 620; 621; 622; 623; 624; 625; 626; 627; 628; 629; 630; 631; 632; 633; 634; 635; 636; 637; 638; 639; 640; 641; 642; 643; 644; 645; 646; 647; 648; 649; 650; 651; 652; 653; 654; 655; 656; 657; 658; 659; 660; 661; 662; 663; 664; 665; 666; 667; 668; 669; 670; 671; 672; 673; 674; 675; 676; 677; 678; 679; 680; 681; 682; 683; 684; 685; 686; 687; 688; 689; 690; 691; 692; 693; 694; 695; 696; 697; 698; 699; 700; 701; 702; 703; 704; 705; 706; 707; 708; 709; 710; 711; 712; 713; 714; 715; 716; 717; 718; 719; 720; 721; 722; 723; 724; 725; 726; 727; 728; 729; 730; 731; 732; 733; 734; 735; 736; 737; 738; 739; 740; 741; 742; 743; 744; 745; 746; 747; 748; 749; 750; 751; 752; 753; 754; 755; 756; 757; 758; 759; 760; 761; 762; 763; 764; 765; 766; 767; 768; 769; 770; 771; 772; 773; 774; 775; 776; 777; 778; 779; 780; 781; 782; 783; 784; 785; 786; 787; 788; 789; 790; 791; 792; 793; 794; 795; 796; 797; 798; 799; 800; 801; 802; 803; 804; 805; 806; 807; 808; 809; 810; 811; 812; 813; 814; 815; 816; 817; 818; 819; 820; 821; 822; 823; 824; 825; 826; 827; 828; 829; 830; 831; 832; 833; 834; 835; 836; 837; 838; 839; 840; 841; 842; 843; 844; 845; 846; 847; 848; 849; 850; 851; 852; 853; 854; 855; 856; 857; 858; 859; 860; 861; 862; 863; 864; 865; 866; 867; 868; 869; 870; 871; 872; 873; 874; 875; 876; 877; 878; 879; 880; 881; 882; 883; 884; 885; 886; 887; 888; 889; 890; 891; 892; 893; 894; 895; 896; 897; 898; 899; 900; 901; 902; 903; 904; 905; 906; 907; 908; 909; 910; 911; 912; 913; 914; 915; 916; 917; 918; 919; 920; 921; 922; 923; 924; 925; 926; 927; 928; 929; 930; 931; 932; 933; 934; 935; 936; 937; 938; 939; 940; 941; 942; 943; 944; 945; 946; 947; 948; 949; 950; 951; 952; 953; 954; 955; 956; 957; 958; 959; 960; 961; 962; 963; 964; 965; 966; 967; 968; 969; 970; 971; 972; 973; 974; 975; 976; 977; 978; 979; 980; 981; 982; 983; 984; 985; 986; 987; 988; 989; 990; 991; 992; 993; 994; 995; 996; 997; 998; 999; 1000.

His own words. July III, 21. July VIII, 19, 20. July IV, 3-5. Oct II, 14

His disciples. Exposed. - The human condition

Our need of discerning indicates perfect mutual trust; as we &
 would a great influence.

I Pet. II, 23

5. He lived in the perfect peace of fellowship & Christian trust toward God

He believed in His will of us in 2. He trusted God - not this scheme

"I believe that to make for truth also has been
 a subordination. found a name for both personal together" according

It is one less misleading to speak of "Crises of the Christ;" as a calm!

Written without exception over his life - just how are not an ex-
 cepted many. One of heart & soul -

seen in His ears under a His ignorance that any problem was pro-

duced by the existence of evil.

Personal God's letters

The greatest warrior is the moral force of life like a lamb before them.

6. He believed in no impossibilities.

Look at what He proposed! At what He asked.

His incarnation was a new rebirth of human possibility

"Only He said to see the fact themselves." Ample in himself

We need to recover the symbolic mind toward Christ. Not as an theology,
 our deep judgment, our flourishing in its humbling light & strength

Extract from

"LOVE REVEALED"

Rev. G. Bowen.

"By this shall all men know that ye are my disciples, if ye have love one to another." There is a call for the church, the true church of Christ, to come forth from among the counterfeits, and give the evidence of her divine origin. The Greek Church presents herself with innumerable tomes, declaring that she is lineally descended from the church of the apostles, is indeed that very church, dwelling in the very lands and cities where she was originally planted. The Romish Church comes forward with her keys, declared to be those of the kingdom of heaven, but suspected to be those of a prison-house peculiarly her own -- Purgatory. The Armenian Church puts in her claim; the Lutheran, the Anglican, the Presbyterian, the Independent, the Baptist. "Which of the various churches is the true church of Christ? How shall we identify her?" is the cry of the age. Well, it is given unto all men to know which is the true church of Christ. Christ has communicated to us a token by which we may identify her: "By this shall all men know that ye are my disciples, if ye have love one to another." Any church that professes to be the church of Christ cannot be that church. The true church refuses to be circumscribed or parted by any denominational wall. It knows that Christ is repudiated when his people are repudiated. Not even a biblical creed can yield satisfactory evidence that a specified church is the true church. True Christians are those who love one another across denominational differences, and exhibit the spirit of Him who gave himself to death upon the cross that his murderers might live.

"By this shall all men know." This is that evidence that none shall be able to resist. When Christians love one another with the love of Calvary, then the people who dwell in the heart of Africa, Australia, China, Japan, Tartary, Siberia, Arabia, Russia, Austria, America and England will know who are the people of God, and will hasten to them, ten men laying hold upon the skirts of one, to learn the way

(over)

of life. For He who bore testimony unto his well-beloved Son from heaven will bear testimony to those in whom Christ, the hope of glory, is thus formed again. "That they may be one in us; that the world may believe that thou hast sent me."

Extract from

"The Man Christ Jesus"

As Young points out:

"He originated no series of well-concerted plans; He neither contrived nor put in motion any extended machinery; He entered into no correspondence with parties in His own country and in other regions of the world, in order to spread His influence and obtain cooperation. Even the few who were His constant companions, and were warmly attached to His person, were not, in His lifetime, imbued with His sentiments, and were not prepared to take up His work in His spirit after He was gone. He constituted no society, with its name, design, and laws all definitely fixed and formally established. He had no time to construct and to organize -- His life was too short -- and almost all He did was to speak. He spoke in familiar conversation with His friends, or at the wayside to passers-by, or to those who chose to consult him, or to large assemblies, as opportunity offered. He left behind Him a few spoken truths -- not a line or word of writing -- and a certain spirit incarnated in His principles and breathed out from His life; and then He died."

The Present Day Functions of the Church.

McDonnell's suggestions & his idea of the future of the Church Peter on Rev. XIII. Asking & doing
and a very vital question. Is the Church of the present time?

We are not speaking of the universal ch. but of the organized ch. Is it, is it not? E.g. you

What functions does it serve today?

(1) It is a witness

to certain historic facts - Christ, the resurrection.

to certain great principles of truth.

(1) The existence & character of God.

That God is in some way

That He is pure & righteous

That He is a loving Father

That He is one.

(2) The revelation of God in Christ & Jesus XVI of John

(3) The two natures of humanity - one, an organic life, related to God. Its social character
in God that naturalistic

(4) The two ideas of life - its character, see 1st. Resurrection's question.

How certain? By testimony. By life - incarnate's its testimony.

(2) It is to furnish a moral conscience for the nation - no politics but -

What is it in the morality? Morley.

(3) It is therefore to supply a judgment on sin

Abolition of vice. The discipline to do. Drive

(4) It is to be the field & ground of the truth

(1) The reality of some deity

(2) The eternity of principles

(3) The duty of truth

(4) Eternal judgment. Act. 17

(5) But not only to depend - also to nurse, to enlighten, to heal.

The Church demands the great advising power - with life. Job.

The great forgiving & healing power.

In the individual

In society.

(6) It can do these only by being the society of God - the power of God's ideal.

above all historical order. It always has

(7) G. function is to provide a body, a coface for the minority & think for the action of
the life of the world

Some execution to life's spirit

"Whatever you I can do nothing."

The only great action as the abstract of the world. - at least as far as
the hospital, the doctor, Education

Appreciation. Absenteeism - Reassurances - Our hopes & vital concern.

An optimistic view. On principle and a result of exp. with past.

Then are interested in religion. Evidence. See. Wallace L. M. M. Buchanan

But what kind of religion. (1) The problem of the dead. themselves. Not so much their own souls, but their bond over (2) Social justice and order
This > Personal ethics - character. of just. Mr. Cox. Evans & Davis.
> being able experience a spiritual sanction for a just society
and get the deeper life touchable on these points.

Then why do they not come to Church? But don't they? I ask past. The facts - Books.
But looking down an alley? Not more as than a generation ago or two
They recognized that Church has not the hold we wish it had. that the social values
are separated from it.

What is the issue for us!
& is not compromise with Unitarianism a capture of our character & function
What is our true character & function now?

I am not competent. Have no book. Unless such will do. I read higher & all of us

But let us try to define.

- It is a witness
 that the simple part of history & of the Church seem matters
 (1) It is a witness to certain great historic facts. I wonder for this. Christ. humanism
 (2) It is a witness to certain great principles of truth.
 The witness & character of God.
 The revelation of God in Christ.
 The true nature of humanity - organic - lived. Its social character has deteriorated
 The true ideas of life - character are - need. Rankin's garden has been written
 How within - by testimony. Belief - incarnating its testimony. Suffered in 20th as its witness or

2. It is a moral conscience.
Not a political matter but a representative of principle
It is to apply a judgment on sin - Abolition of sin. *Some say it is*
What if it is in the minority. *Prof. Keating*

3. It is not only a matter to the point of an explicit defining principle & life - it is
an expression of God's love. It is a living body, quickened
It should be not only a conviction but also a living power. *20th.*
And the great progress, living power. The new & the old.

4. And accordingly it should be strong to justify the cause of God.
The fairly good ideal.
The church should represent the *message of*
It is not the church's function to promote the prohibition of life - but to
inspire & sustain them

5. To provide a body, a organ for the needs of the church for the action of the life of God
upon the world
This is the church as the great idea must come. The hospital but the church does not
imagine that same as the church. In school. *T. Mann.*
The church is for conduct, for inspiration, for the release of the energy of the
country with God
But for the organization, administration, the human action

Is it the church actually practicing the two great commandments of love. Integrity &
dependence of the dependent people?

Form 532

RETURN AFTER FIVE DAYS TO

THE BOARD OF FOREIGN MISSIONS

OF THE

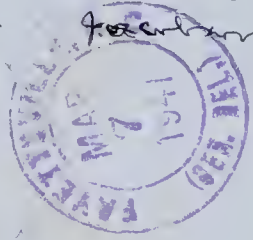
PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE, NEW YORK.

Present Day Functions of the Church

Williamson
Roberts
Robinson
Thompson
Jackson
Jordan
Anderson
Anderson
Dawson
Harrison
Wilson

Stygar
Jameson
Parks
Peterson
Matheson
Schwartz
Harrison
Adams
Sawyer
Jacobson



Worison
~~Robinson~~
Bartson

Patterson
Dawson
Cairson

Hutchinson
Lambertson
Robert
Hughson
Sickson
Meyerson

Dickson
Starnson
Jameson

Arthur

Discovered James Speer

And got beyond of us and dr. like the unknown Soldier - for it is not the person but the stock. Sufferer or "Mormon" "Morm" has just two impediments dropped & embarrassed his every step - his poverty & his Irish origin: "No to look at it "Poor & Irish parents?"

Key quality to represent the stock

Language - Wm Speer, the old Clayton preacher, Rets. Speer Elliotts. (60 East.) to Merwin (Jr) John Elder. Ho Speer ^{Co. 50000} P. Reg. 6176

Can be sent committees in Cal. Pa. the four terms

The frontier push up to Nevada. Jan Inquire Lechner
to search names. Our neighbors. Wm ^{Carlford - Ho-}
^{Walter Scott} ^{Wesley}
Derwick - Gray ^{Sobrey.}

Sompol & Pardon. "Rets. Speer"

Some of the founders of the stock.

Heard's description - He is recognize ourselves?

Language - G. Stanton "Hymanian Journal"

Papers. (1840) "Speer at home" Valley Forge. Wayne - Car
for himself. "Killed too much land" before Jackson on

Patrician - the Revolution. 11 Pros. 40 & 32. 20 for 8 thro. Slaghter

Indy. & Pennsylvania, Purdue Jackson, Jan Jackson's white seal on
papers - on drink or. or in. Bruce

Religion - Temple of the. Our children in Helen Helen South

Carriage - and. History Papers Speer Reading letter
Meyers. Thru. In - North + France. in. Medical economic



HOTEL SCREVEN & GRILL

Georgetown, South Carolina

Ancestors a descendant
He's "Let's eyes you." Mrs. Fuller

The Seven Books to come today
Rightness - then peace.
Lower Breathing.

Happy are all free people too strong to be disappointed
But blessed are those among ourselves who dare to be strong for the rest
Wm. B.

Each love of right is for themselves & not for all the rest



HOTEL SCREVEN & GRILL

Georgetown, South Carolina

Rules of Governor of Templepatrick 1674 (801 158)

That all beer sellers that sell beer, especially in the night time, till people be drunk, shall be censured.

That if parents let their children rogeer or play on the Lords Day, they shall be censured as profanes of the Sabbath.

That John Coran shall stand opposite the pulpit & confess his sin, in the face of the people, of being here on the Lords Day.

Thomas Lechmere, Surgeon General Customs. Boston to the
Governing of New London, Aug. 1718

Anyone "is much out of the way to think that these great
as servants. They are generally men of estates & are come over
hither for no other reason but upon encouragement sent from
hence upon notice given that they should have so many acres
of land given them gratis to settle an plantation as a barrier
against the Indians." "ord 222"



HOTEL SCREVEN & GRILL

Georgetown, South Carolina

Divisiveness & Fugacity

Wednes 77. 1751 Sheriff vs Johnson vs Brown on an execution. Reported
"not executed by reason there is no road to place where he lives"
Others 1752 Embury vs Walker "not executed by reason of an ex. i."
"not executed by reason of a gen."
In 1753. Embury vs Walker. "Kept from Walker with a check"

Valley Forge

Camp in Penna. region: near South Branch

Capt. Slaughter of Keesepe to work Jan 1. 47. 'Capt. John Parterfuss,
Capt. Wm. Johnson, Lieut. Jno. Marshall (Capt. Chas. Dyer's) Lieut. Rott.
Parterfuss, Lt. James Knight & myself were commissioned to winter the
Army quartered at U.S. Post, for four months in these parts. We found
an open cabin in Dec. when the snow was 2 or 3 ft. deep, thick-
ed it with small saplings between the logs; snow all winter so
deep that we could not get dirt for crumming it; the cold wind
blowing in between the cracks. We were without bedding of any
sort; many had a single blanket. We had no swagery, no credit.
Almost naked and many times only half rationed. We suffered
more than I can describe.'

Stamton "Republican Journal" May 1812 On burning of Legation in Cuba.
"It is to be hoped that the sweeping spirit of annexing practices
will get drag from this coast the fiend like in cordicacy & immediate
burn upon the altar of violated rights"

May 27 1836

Nancy Spear

My kind & most affectionate dear

This being the Sabbath day we are lying by at Reading, Pa

- on this day week we lay by at Newcast, Pa. &c. &c. But

from conventional scruples I decline to pay the pleasure of
writing to you on that day. But if we were to meet each other
on the Sabbath, surely we could converse together without
considering it a criminal offence, and I do not really see
wherein it can be made criminal, when absent from each other, the
key of that conversation by writing

My great grandfather David W. Martin born 1762. Sent to school
at 8 to a Quaker School in Abington, Pa.

Abington 12th mo. 20th 1770

Friend W. Martin

I received thy letter dated the 4th inst. and with it the Breaches, Stockings &
Shoes; the shoes suited him pretty well, but the Breaches & Stockings were much
too little for him; because I have ordered the Breaches to suit to the Jap's to be
made for for him. Henry has had his health very well since under my care,
and having had one Maria Schenck since then saw him last. I have kept
close to school as is expected, but he has not yet made so good a Progress
in his learnings as I could have desired. Yet have some hopes he may do
better in future. He is a boy very much inclined to play, but I am in
hopes he may be brought off from that in time with assiduous care. I
take care to get his clothes & amended when there is occasion. An unfortunate
affair has happened him lately, the stork has broke out on him pretty much,
which gives my wife considerable trouble, but am in hopes it will be
cured
satisfied soon. I expect to be in town at the arrival of this & should
be glad to see thee; in the meantime I remain thy friend.

Henry Atkinson

HOTEL SCREVEN & GRILL

11 Presidents have
written their names on one or
both sides. 11 Oct 32

Georgetown, South Carolina

Prof. John. Crawley's College Report "The Looking of the Water
Seat". Printed in face of

of race. Part. Cell, Texian, Anglo, Dutch, American, German,
Norman, German, "Latin", Colonial Personality. Stage coach

What are the distinguishing features of character? Ans.

"An economy & even parsimony of words, which does not
always betoken a poverty of ideas; an inexpressible delight to
wear his heart upon his sleeve, or make a display of the
deeper and more tender feelings of his nature; a quiet and un-
demonstrative deportment which may have great firmness and
determination behind it; a down exterior which may cover a
really genial disposition & kindly heart; much caution, war-
iness & reserve, but a decision, energy of character, and ten-
acity of purpose, which, as in the case of Erach Gordon, 'held his
breath and bear it through'; a very decided practical faculty which
has an eye on the main chance, but which may coincide with a
deep lying fund of sentiment; a capacity for hard work & close
application to business; which with thrift & patient persistence is
apt to bear fruit in considerable success; in short a reserve of
strength, dependability, courage & endurance which when an emergency
demands (as in the case of the Grates of Darry) may surpass the world"

Who dares tell America the TRUTH?

Censored from American history books . . . banned from American schools . . . the real facts of the American Revolution have been hidden from the public for more than a century and a half. Now, in his new novel OLIVER WISWELL, a great historical novelist reveals the truth historians have hardly dared to hint at.

"THE truth about the Revolution," says Moses Coit Tyler in his standard *Literary History of the American Revolution*, "can be found only by him who searches for it with an unbiased mind. May we not now hope to look calmly, even considerately, at least fairly, upon what our fathers and grandfathers could hardly endure to look at all?"

One-third of the nation in 1776, Tyler shows, was *Loyalist*. Most physicians, clergymen, lawyers, and teachers *opposed* the Revolution. They were not unpatriotic; they fought, sweated, and died for their country. Yet for the most part historians have dodged these facts.

And for 158 years the American school system has said: "BANNED!"

Is it because Americans are still too immature to know the truth? Obviously most historians and teachers still think so! But today, America has come of age. We are not afraid to face facts—whether looking at the past or present. And your bookseller is still free to sell you truthful books, *when authors have the courage to write them.*

This is why more than a quarter

million Americans now are eagerly reading Kenneth Roberts' great and truthful novel, OLIVER WISWELL—the story of a young Loyalist in 1776.

Oliver Wiswell was more than a Loyalist; he was also a patriot. He believed, as did at least a million other Americans, that his country could win freedom without the bloodshed of civil war. For love of his country, he risked his life and the love of Sally Leighton, the Rebel girl he wanted to marry.

Naturally, his story has created a furore. "A bombshell!" exclaims the *N. Y. Times*. And Harry Hansen says "When you get through reading this novel you will either be hopping mad or soberly reflective, and by your conduct disclose the extent of your education and fund of common sense."

* * *

OLIVER WISWELL is a literary masterpiece . . . and a truthful picture of the spirit which moved all patriots, both Rebel and Loyalist, in 1776. It is a book which belongs in every American's library . . . and a story you will find exciting, absorbing reading.

836 pages, \$3.00

OLIVER WISWELL

BY

Kenneth Roberts

Big rebuilt.

1111

five - grand - old



HOTEL LAFAYETTE



HOTEL PRINCE CHARLES

HOTEL PRINCE CHARLES

FAYETTEVILLE, N.C.

McEntire
 McComb
 McAlary
 McAten
 McIzre
 Peterson
 McNeil
 Massie
 Barclay
 McFarahan
 McAlister
 Coram
 Stewart
 Anderson
 Henderson
 Cree
 Johnson
 Allison
 Elliott
 Waggoner
 Fain
 Bryan
 Stewart
 Thompson

Simpson
 Reed
 McCarthy
 McCannell
 Glasgow
 Maguire
 Patton
 Sgheratt
 Colbran
 Tjorne
 Fleming
 Dean
 Rose (Striam)
 Cherris
 Doregal
 Anavitagk
 Bathurst
 Sanderson
 Kerr
 Stephens
 Larrie
 Blair
 Brown

Lovell Peliker
 Walter Scott
 Over Sabbath Year 104 Hunter
 Our eccentric characters
 Billy Dunn
 Prudence Jackson
 Jan Yisler
 Christ discipline Brown - Deaton
 Uealy Yorg
 Ben English - Pithin Jackson, Anderson

Discovered - po. Speere
 And get again of and led to find it is not the
 person but the stock - Sheridan
 by Gully. He report the 20th of 10 - named
 Grogan, the old preacher. 46m
 Elliott -
 Speere
 Elders
 Brown Peeding
 Brown
 Some of the friends of the Abrahm John Lytle?
 Piquancy, just. "Hess at figure"
 Hospitality
 Ministry, "Master man". Uge & Johnson
 Religion. Rep. of. Lady Kille. Com. Co. also
 Patriotic - Deaton, Belcher (pro - Deaton
 Paper - G. of - Larrie). too - Hamilton
 Ind. of - Grogan. - Larrie Jackson
 De Deaton

Greater in abundance.
 Secs - Van Dellen
 In Dear De o to court order
 Larrie.
 Richardson Speere

Scotch. Trust

1822

Paris

Summer

Recent

1941

Washington

HOTEL
SCREVEN
& GRILL

Georgetown, S. C.



4. Changes on the credit side

The nation church & independence Japan. Lumen - dogmas

The true nature & place of Church. Suffering & quiet suffering

but to before the. Glorious. Lumen. Raimy. Barth.

Haarack. W. Clark.

Church, as the border of Lumen. Economics. Person.

Raimy on Paul & Roman Empire

Kind & people wanted. Servants & leaders, Lumen to

only true leadership. Part II. Lumen. Lumen - Church.

Part III.

5. Is the real issue is personal. Can we attend, spend

Humility & teachableness

Carlin's & from the. Brother from Carlin's "mathetes"

Servants. from the first

fear of Lord
God
Smith.

Spaath.

Hill thus records his impressions of the Conference ;

" TO EDWARD HILL.

May 29, 1877.

The Conference is over. The impression it has left on me is the need of being a holier and more Christ-like man, of living a more self-sacrificing life. May God help me to live this out, for mere sentimentalism is a poor substitute for practical piety. The unanimity of spirit was very manifest, the more so from the very variety of opinion held on most matters. The views which are laying hold of me more and more were hardly represented, - only touched upon here and there. Such extreme and simple views could not be advocated without a living explanation to back them up. For this, for light towards it, for strength to follow the light, I pray. The lives of all great missionaries have influenced others in this way by perfect self-abnegation and sacrifice; but surely influencing others is not and should not be the ruling principle of life; pleasing God is more than influencing men - and the surest way to it indeed."

It is a sad but sure fact truth
that every time you speak for a fine
purpose, especially if with eloquence
and in the admiration of bystanders
there is the real chance of your ever
making a fact of it in your own
your life."

Quoted from Carlisle's Ho. A.

Wilson

Extract from letter of A. V. Bryan, Japan, Oct. 3rd, 1902.

I cannot begin to tell you how happy I am in my work because I of recent years have found things that have been hidden from the wise and prudent and revealed only to babes. I would rather be kicked than report to Mission Meeting because I feel that my work is so simple and my methods so childish, but when I am at the work I feel as if I was the biggest man in creation and that D. D.'S and Ph.D.s are not in it at all.

THE SPIRITUAL ISSUES OF THE WAR

OBJECTS :

1. *To provide for readers at home and abroad information concerning the life and thought of the British Churches in wartime.*
2. *To elucidate by news and quotation the spiritual issues at stake in the war.*

Number 79

MAY 8th, 1941

CHURCH AFFAIRS IN OCCUPIED HOLLAND—INSIDE INFORMATION

A recently arrived document gives a vivid picture of the life of the Dutch Church under Nazi rule. A Dutch writer says that the frontiers between Church and people have become of late strangely transparent. The clergy notice this in their own feelings when they mount the pulpit. They do not seem to be speaking to Church people alone, but feel that they have a message for Christians and citizens generally. This might be explained by the fact that Nationalist feeling is specially strong now, but another factor is that many who have never taken any interest in the Church are asking: what has the Church to say? They are expecting not merely a national message, but also a message based on the Christian gospel.

The relation of Church and Nation is a burning question. Must the Church be a National Church? The dangers as well as the attractions of a strongly nationalised church are fully appreciated. The Church must stand in the midst of the nation serving the people, bringing the message of penitence and salvation, but, if there is no other way, opposing the nation. Nevertheless, the Church will still be the Church *for* the people, even if it is something more than the Church *of* the people.

Another writer speaks of the spiritual independence which has been so marked among people lately, and calls it, "one of the joyous miracles of the present time." "Our country," he says, "with her Church and Christian humanism, is the inheritance

from our fathers; our people have shown again their unusual equilibrium of freedom, spiritual discipline, a sense of justice and common sense. The Church will have to accept the responsibility of guiding the national life and helping this awakening spirit to grow and develop."

The striking prayer of intercession drawing a clear distinction between the lawful government and the temporary authorities "permitted by God" to rule the country was quoted in our last week's bulletin.

The position of students is particularly difficult. One writes as follows in a student magazine: "We must, as students, not let our longing for action, our impetuosity, carry us away, but as Christians we must let the Gospel speak to us and guide our actions. Only if the Lord speaks to us will two very human feelings, cowardice and fanaticism, cease to have power over us—cowardice to face the results of obedience to Christ—fanaticism in seeking self-imposed martyrdom."

Another youth leader writes: "Our life is greatly disturbed these days. We feel as if we were standing in an open field in an icy wind, and for the first time our clothes give us insufficient protection—it is most unpleasant. No wonder we are looking for a way out of our dangerous plight. For some a black pessimism leads to inactivity, others are unreasonably optimistic. While both share the hope that help will come from outside, God calls us to face the present and to be active now. Who dares to say that the Christian can only be active when the prevailing wind is in his favour? His position

has always been that of a captain holding on his course whichever way the wind blows—often sailing against the current.”

The clear attitude taken up by the Churches against National Socialism produces a reaction among the National Socialists. One of the few pastors who still dream of a union of the Church with National Socialism writes sadly: “Christendom and the new age have not discovered each other in Holland. The Church is in strong opposition to the new teaching.” He makes the astonishing announcement that the new era has, more than the old, taken as its foundation the confession of faith in God, and has given the protection of Christian worship a first place in its programme.

This statement shows that in Holland, as in Norway and Denmark, the occupying authorities are endeavouring to cloak their activities with a mask of lip service to Christianity.

SWEDISH PAPER ON BALKAN DEFEATS

Writing on the Allies' defeat in Greece, *Svenska Morgonbladet* (26th April) declares:

“Violence triumphs again to-day—another brave little country is defeated. Peoples have wished to believe in the final victory of justice but now they begin to wonder.” The paper refers to the state of affairs when Christianity made its entry, comparing it with the present state of violence and tyranny. “Christ's country was a little occupied country but this did not prevent it starting a world-wide revolution—Christians in occupied countries should remember this. There are already hopeful signs of spiritual strength asserting itself among the occupied peoples. Perhaps the time is approaching when a living Christianity will again assert itself.”

THE “GODBELIEVERS” CATECHISM

Below we print extracts from a catechism of the new German “Godbelievers” cult. It was issued from the Propaganda Office and edited by the Director of the *Reichsring der Gottgläubigen Deutschen*, Haputsitz Breslau Tauntsienstrasse 50, Druck R. Queisser, Jauer in Schlesien.

This “Godbeliever” cult is one which the leaders of the “new order” wish to impose on the naturally religious instincts of the Germans, in order to destroy the influence of the Christian Churches. To this end it makes use of sacred Christian terms to cover material and pagan aims.

That this teaching is being used seriously as a weapon for turning Germany to paganism is proved by the fact that German “religious” radio services are impregnated with its teachings. The broadcasting of Christian services is not permitted.

Here is the Catechism:—

1. *Why do we call ourselves Believers in God?*

We call ourselves believers in God because we believe with all the depths of our German soul, as did our ancestors, in the Divinity.

2. *What is the Divinity?*

We reject every anthropomorphic characteristic of God implied in such phrases as, a jealous God, God the avenger, anger of God. The word of God and the personal inspiration of the prophets by God are things extraneous to the German faith; hidden revelations belong to the realm of pious legends.

3. *How do we know there is a Divinity?*

(a) From the existence of our people. While the individual is born and dies the people remains. The people is eternal according to human judgment. Its eternity is derived from its bloodstream. In the bloodstream of the people is contained the mysterious force from which new life continually develops. This force that gives Life is the Divinity.

(b) From the existence of nature and the evolution of life. The ordered change in the Seasons, the fixed courses of the stars, high and low tides, the regular succession of day and night testify in forcible manner to the work of that same eternal force which we discover in the coursing of our blood, in the birth and death of beings.

4. *Is there a Science of God?*

No: God or The Divinity are too infinite to be the object of scientific research, too incomprehensible to be explained by human conceptions.

5. *What are the relations of Man with The Divinity?*

Man feels acutely that he has within him a divine law of life. He becomes conscious of the fact; God lives in us. He stands awed before the conviction that the eternal divine force is at work within him. Not fear of God but pride in his own dignity characterises his experience of God.

6. *What duties devolve on Man as a result of his experience of God?*

Purity and the care of the body: increased bodily strength. Sport controlled for the service of the Divine in Man. Perfecting of all the spiritual forces, intelligence, will, sensibility. The care and protection of human society, and family, kindred, the people, because in the human society the Divine is even more manifest.

7. *Is there a Moral Law for Man?*

Yes, it is two-fold. An unwritten one in our blood and the written one of human society. The unwritten moral law is the voice of our blood and, the blood being the seat of the divine source of life, the voice is a divine voice. (Natural law.) The written social law has grown out of ancient customs. German law to-day is the written law arising from the moral exigencies of our blood, of our race.

8. *What interior support has Man?*

Inborn and modified by race, honour. From the conviction that we have written within us the divine law comes that strong sense of honour that is for man both a bond and a warning. Society: in the notion of Society (family, the people) are hidden the strong moral ties. Injuries to Society always involve injuries to the individual.

9. *What is the purpose of Man's life?*

Man lives to fulfil the law of his life. And that is the transmission of life (the Man lives for his Son) and the service of the people, the most important source of the law of life. By so doing one may fulfil the mission of one's life; the manner in which it is done is not important. The life of a man in which these two duties are avoided has no meaning.

10. *In what does the religious life of Believers consist?*

Above all in the completion by an active life of the divine mission in us. Man bowing in veneration and calm recognition before the divine mystery, concentrating on the divine law within us which also gives a deep meaning to solemn hours. Special feasts are, the birth of a son, the giving of its name, the death of a man, funeral rites; the entry of youths into adolescence, the dedication or consecration of youth; in the alteration of the position of the sun, Solstice; in the breaking of spring—Easter—May; in the commemoration of labour—National Labour Day; in the commemoration of the greatest divine gift to us—the birth of the Führer.

11. *Is there an Eternity?*

Eternity concerns our land and our people and both find expression in one concept: Germany. In our land are laid to rest our forefathers and one day our grandchildren will also rest there; the people however carry on into the future their actions, as their heritage intact. Without this earth and this people eternity would not exist. Therefore we speak of an Eternal Germany.

12. *What are the relations between a German "believer" and Christianity?*

He has a religious belief and has no need of that of other peoples. For him the revelation offered by nature and the people, the duties that devolve upon him from his blood, and the conviction that he survives in his people, is enough. Christianity can offer to the believer in God nothing that can give him a greater conviction, a stronger force, and a better support. We cannot find that Christianity has helped the German people. On the contrary our people have been ruined by Christ and the priests. Only a return to our ancient beliefs has made us free again. We have no need of Christianity for the salvation of our people.

13. *Who can legitimately call himself a Believer in God?*

A Believer in God is he who has returned to his distinctive beliefs and has freed himself from every foreign tie. He breaks these

by going to the competent authority and declaring his exit from the Church because he does not recognise any other tie than that which binds him to his people.

14. *How can the Believer in God help his people?*

He can enrol himself in the "fronte volontario" of the voluntary combatants for a German belief in God, who are organised in a sworn body of comrades in the national circle of German Believers in God (*Reichsring der gottgläubigen Deutschen*). The purpose of this organisation is to help in uniting the German people in faith.

MAY MEETINGS IN BATTERED LONDON

In spite of the destruction of some of the buildings where May meetings have been housed, they are beginning once more with much of their accustomed vigour.

At the Annual Meeting of the Baptist Union it was announced that their effort to collect one million pounds in ten years for church extension had been successful. The ten-year period which ended with this anniversary showed that the million had been reached with a margin of nearly £10,000. It was announced that during the last five years more Baptist Churches and Sunday Schools had been erected in the British Isles than in any equal time of their history. The need for new churches, however, remained as great as ever, owing to the movements of population.

It was announced that 225 Baptist Churches and Manses had been destroyed or damaged through enemy action.

At the Annual Meeting of the Church Pastoral-Aid Society, Lord Caldecote, Lord Chief Justice of England, said that they wanted to express their gratitude for the

way in which the clergy and their staffs had carried on their work under great difficulties. The part that the clergy had played in the life of the community was a source of pride and gratitude to them all. They had been to the front in every danger, resolute in their determination to carry the consolation of Christ to those who were wounded and distressed. The income of the Society for the year was in advance of that raised in the preceding twelve months.

Writing on the work of the Church in Birmingham, *The Church Times* (May 2nd), says:—

"Birmingham again suffered severely in the last air-raids. Many more churches have been hit, the damage in some cases amounting to practical destruction. The clergy are continuing their work with great devotion, many of them in parishes where there has been wide destruction both of lives and of homes. Their work has often involved the facing of grave dangers and difficulties, and their self-sacrificing devotion to it has done much to maintain the fine spirit of fortitude and cheerfulness with which the people of Birmingham have met, and are meeting, their terrible trials."

Speaking to the bereaved at a mass funeral of air-raid victims, the Bishop of Coventry said there was only one way by which freedom of Britain could be preserved, only one way open out of the ruin by which they were surrounded—the path of continued struggle, effort, sweat, toil, sacrifice, suffering, and by no means least, of prayer. There was no escape from the struggle, and they must take their sorrow and let it become a spring of fresh energy. Coventry was not alone in suffering. They must remember the other great cities. They had had pride of place in the battle, and they would behave themselves as those to whom that place was given.

Bishop Thoburn: "If we could bring back the Church of Pentecost to earth, or, rather, if we could receive anew universally the spirit of that model Church of all ages, the idea of evangelizing the world in a single generation would no longer appear visionary; but on the other hand it would seem so reasonable, so practicable, and the duty to perform it so imperative, that everyone would begin to wonder why any intelligent Christians had ever doubted its possibility, or been content to let weary years go by without a vast universal movement throughout all the Churches of Christendom at once to go forward and complete the task".

Dr. Calvin W. Mateer: "Once the world seemed boundless and the Church was poor and persecuted. No wonder the work of evangelizing the world within a reasonable time seemed hopeless. Now steam and electricity have brought the world together. The Church of God is in the ascendant. She has well within her control the power, the wealth, and the learning of the world. She is like a strong and well appointed army in the presence of the foe. The only thing she needs is the Spirit of her Leader and a willingness to obey His summons to go forward. The victory may not be easy but it is sure".

Dr. Joel Parker: "It is the duty of Christians to evangelize the whole world immediately. The present generation is competent under God to achieve the work. There are means enough in the power of the Church to do it. There is money that can be counted in millions that can be spared without producing any serious want. There are men enough for the missionary work. If ten thousand should leave us for heathen shores in the course of a twelve-month, going out in companies of from ten to fifty, they would scarcely be missed from our country. The Church, we have reason to believe would even be strengthened by it. Such a revival of Christian zeal would be the means of converting ten times that number".

Conference of China Missions: "How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China in this generation? Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church.... We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, 'According to your faith be it unto you'. The Church of God can do it, if she be only faithful to her great commission. Standing on the borders of this vast empire, we, therefore - one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China - feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all, to whom this appeal comes, to cry, - 'Lord, what wilt thou have me to do?' And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty".

Missions in Sandwich Islands: It is not possible for the coming generation to discharge the duties of the present, whether it respects their repentance, faith, or works; and to commit to them our share of preaching Christ crucified to the heathen, is like committing to them the love due from us to God and our neighbor. The Lord will require of us that which is committed to us".

Dr. R. G. Wilder: "The largeness of God's blessing on the puny efforts already made for evangelizing the heathen, demonstrate beyond the possibility of a doubt, that we are well able to evangelize the whole world in a single generation".

Dr. Ross: "The Gospel is speedily gaining such a rapid diffusion that we may anticipate at no distant date its contact with every village and town in the country".

Pilkington: "A hundred thousand souls brought into close contact with the Gospel - half of them able to read for themselves; 200 buildings raised by native Christians in which to worship God and read His word; 200 native evangelists and teachers entirely supported by the Native Church; 10,000 copies of the New Testament in circulation; 6,000 souls eagerly seeking daily instruction; statistics of baptism, of confirmation, of adherents, of teachers, more than doubling yearly for the last six or seven years, ever since the return of the Christians from exile; the power of God shown by changed lives; and all this in the center of the thickest spiritual darkness in the world! 'The World to be evangelized in this generation'- can it be done? Kyagwe, a province fifty miles square, has had the Gospel preached, by lip and life, through almost every village in the space of one short year, by some seventy native evangelists, under the supervision of only two Europeans! The teacher on Busi has by this time probably accomplished his purpose of visiting every house in that island with the message of Salvation on his lips. Soon we may hope that there will be no house left in Uganda that has not had God's message brought thus to its very threshold".

Sandwich Island Appeal: "The present generation can preach the gospel to the heathen. The men are already educated. Other means are ready. God requires it as a present duty . . . The world has long been under the influence of this scheme, of committing the heathen to the next generation".

Dr. J. C. R. Ewing: "I regard the idea of the evangelization of the world in this generation as entirely Scriptural. There is not a hint in the Word to lead us to adopt the popular theory that it is the Church's task to strive generation after generation to gather out the few. 'The Gospel to every creature' - that means to every man and woman living now. It is the fault of the Church if from amongst the present rising generation any advance to old age without hearing of Christ and His salvation".

Ecumenical Conference Appeal: "Entrusting to Him the certain guidance of the great tides of influence and life which are beyond our control, it is for us to keep the commandments of His Son and carry to those for whom He lived and died and rose again the message of the goodness and love of their Father and ours. We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures. It is our duty through our own preachers and those forces and institutions which grow up where the Gospel prevails, to attempt now the speedy evangelization of the whole world. We believe this to be God's present call, 'Whom shall I send and who will go for us?' We appeal to all Christian ministers set by divine appointment as leaders of the people, to hear this call and speak it to the Church, and we appeal to all God's people to answer as with one voice, 'Lord, here am I, send me'".

Dr. S. A. Moffett: "Korea can be evangelized within a generation but in order to accomplish it there is needed an added force of forty thoroughly qualified missionaries of enthusiastic, victorious faith in God and His message. It would also be necessary to have on the home field a Church willing to send them and to stand back of them in prayer, led by pastors who will influence their people to appreciate the privilege as well as the duty of the Church to perform its God-given office of world-wide evangelization".

The Lambeth Conference: "That while we heartily thank God for the missionary zeal which he has kindled in our communion and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the Body and of each member of it, the fulfillment of our Lord's great commission to evangelize all nations.

Eugene Stock: "For whom are we responsible to give them the Gospel? Certainly not for past generations. They are beyond our reach; nor for future generations primarily, although what we do now may have great influence upon them. But for the present generation we are surely responsible. Every living African or Persian or Chinaman has a right to the good news of salvation. They are for him, and as a Chinaman once said to Robert Stewart, 'We break the eighth commandment if we keep them back from Him.' So if we vary the form of the phrase and simply say the evangelization of this generation, this appears to be a plain and elementary duty. We may not have the expressed command of Christ for it, but we have a general command to make the Gospel known to those who know it not. There seems no escape from the conclusion that the duty to make it known to all, that is, to all now alive, lies in the nature of the case. This doubtless should be our honest and definite aim."

Bombay Conference, 1893: "In the name of Christ and of the unevangelized masses for whom he died, we appeal to you to send more laborers at once. Face to face with 284,000,000 in this land, for whom in this generation, you as well as we are responsible, we ask, will you not speedily double the number of laborers? At the beginning of another century of Missions in India, let us all expect great things from God, attempt great things for God".

Synod of India: "We the members of the Synod of India, met in Lodianna, unite, in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with usm in daily prayer that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over,- to the end that the Spirit may be poured out on all flesh; that laborers may be separated by the Holy Ghost and sent forth by Him to the work to which He has called them, and that speedily our Lord and Saviour may see of the travail of his soul and be satisfied,- his will being done on earth as in heaven".

Extract - Editorial Notes
The National Christian Council
(India, Burma & Ceylon)
July 1934

THE CAREY CENTENARY

A century has passed since Carey died-- 'The eternal gates were opened for him on June 9, 1834' -- and the occasion is one alike for reflection and thanksgiving. We are all debtors to Carey and we mark with gladness the compound interest we are called to pay with the increasing years. In this issue will be found an article on 'The Carey Heritage,' written by Mrs. Barclay whose husband is on the staff of Serampore College, and in the next REVIEW we hope to have the privilege of publishing an article from our old friend the Rev. William Carey of the Baptist Missionary Society, himself a worthy descendent of his famous forbear. Although retired from active service, Mr. Carey is still with us to help us keep alive the memory and spirit of one of the greatest souls God ever made.

A fashion is growing among us to underline the mistakes of the missionary pioneers. This may be the outcome of the wisdom that comes after the event, or, what is more likely, inability to read by-gone situations as they faced the men and women of that day. The fashion is not without responsibility for what seems to us the success of today may assume another complexion a hundred years hence! In the case of Carey the receding years but throw out in clearer relief the understanding and wisdom with which he did his day's work. Allied to that understanding and wisdom was a fidelity to Christ and His Gospel we do well to maintain. In three great regards, Carey has kept abreast of informed missionary thinking, and he still leads. He recognized the importance of domiciling the Christian message in the vernaculars of India, and his achievements in Bible translation have never been excelled. He early saw clearly, what many today see dimly-- the necessity of raising up an adequate Indian ministry and he gave us Serampore, a heritage as rich and hopeful as any we have today. Accustomed to attempt great things for God, and to expect great things from God, he accepted without hesitation the hazard of self-support. It is recorded that 'From the day of appointment in 1793 to the day of his death, Carey did not receive more than £500 from the Society's funds. He earned his own living and contributed something like £40,000 or more to the Baptist Missionary work in India.' That is an amazing record.

We are thinking much of missionary methods in these days. Can we better those of Carey and his colleagues as set out in the historic Serampore Covenant? This is a covenant that never grows old.--

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of doing the people good.
5. To preach 'Christ crucified' as the grand means of conversions.
6. To esteem and treat Indians always as our equals.
7. To guard and build up 'the hosts that may be gathered.'
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation--since Indians only can win India for Christ.
9. To labor unceasingly in Bible translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the Cause, 'not counting even the clothes we wear our own.'

'Let us often look at Brainerd' they say, 'in the woods of America, pouring out his very soul before God for the people. Prayer, secret, fervent, expectant, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper, and a heart given up to God--these are the attainments, which more than all other gifts, will fit us to become God's instruments in the great work of human redemption.'

It is written of Carey that 'his whole desire went out to meet the Will of God.' Therein lay the secret of his success.

' nor do I intend

But to direct myself in doing them
From worse thoughts which work me to amuse" J. P. P.

Miss Gould's Testament

The first day. How I got it.

Think first of how she is receiving her father's name.

Just as his father
The joy of living life. Suggests

But the words themselves.

Their primary meaning. As the quarrel in the fine, much due to children
be preserved. "If there be any virtue, any praise & anything in
"Ye be in nice bet!"

their general meaning.

Choose the working thought in life. Becoming things. The part
How rich life can be. Mr. Harris & Emma life now abundant.

is not with words & content of Mr. J. writes

It is a real about thinking. would say "Do." Give ideas for the inner spring
How our thinking helps me. Or Halmer. The words are divine.

We can be rid of these thoughts, or by opposing them with Good.
Bryan P. other

and as these best gains of an inner love of Jesus.

Brownie goddess & Agassiz here.

I mean a real, practical, living position for Jesus. Zingendorf.

Think of how she visited the people
loved like children
soft the country. the sea - having "Barbed" of "see a"
our human love & regarded to it.
Hated human war & died for it.

How catholic. . . reveals the earth by 2. Curves the spiritual compass within
The work of the Holy Spirit. Jno. XIV-XVI. Major whole - reflect visit to him

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Summit 1911

These which have meant most last year.

He steadfastly set his face to go to France

God is able. All the power,

Thankful to end. Hopeful are things.

Jan 12, 20. News into all the papers. Col. I. 045. letters

- He concluded that there were no intercessors.

Not of death - but in the hope of God can each person.

He brought our sinners. He brought our infirmities

I am ready to exemplify you that are at Rome also

Lessons of 1911. Summit

1. To be the best in things Credit rightly
2. One own way not necessarily best Honor set
3. Love & patience to Supreme virtues but efficiency
4. Cumulative results of work The books.
5. Danger of over-education Every measure of work
6. The central secret. The know that is within you
That most abundant. Not profit

Lessons of 1912 Summit.

1. The accumulative results of steady work
2. Value of creating individual character
3. The measure of value lies in persistence
4. The quality of trust as a virtue of self
No working
5. For general common things. As the 41, 200
6. The growth of the unbroken part. The tools

Summit Day 1915

New & old lessons of life - Principles of Action.

R.R.S.

1. There is a great tide of Divine love & action in the world apart from us.

2. Our greatest work is not in big things, setting up a lot in great individual services of love & wisdom. The making of

3. These require a high point of vision & a genuine appreciation of the good & how it affects & touches this world. E.R.M. Case.

4. And these ideas throw light on the race problem. Judgment of race.

5. The danger in the way of looking is that we live too much about & away & not enough in the moment. Our life ought to go freely into our life & purpose of living.

6. What a big thing truth is - not how small - hard - but how big - wide. How we control ourselves! How we make our own truth - the sense of proportion. But truth is to be made & is bigger

Jas. M.C.

1. I have learned that love & patience can conquer all difficulties & unite discordant elements.

2. How shall we bear ourselves toward suffering & sorrow.

the world: individual. How we resist & think of debate or just to be as happy as we can. How o.t. to individuals. Suffering. & how to care.

them a new one of peace

Spredgordonson

1. Job's help & joy - peace in heart & undivided teacher I have had each I delight. But that has kept.
2. What ought the interesting about to mean to me as I face my life. If she is in me - there ought to be more order. Paradoxically, about the old time made. I, near thoroughness - "I have finished" I am sure of my profit all - more truth & deeper from human ear - now. More certain of us the things to be done first.

Ch. 2.

1. The maintenance of the C.C.C., its work in the face of great difficulties
2. My relation to the Chinese students in this country. The Church is making a great effort with them.

Ch. 3.

1. Impressed with the simplicity of Quaker program for us - our own complexity & it is our pleasure, organizing. Our side work - making known the doctrine of Jesus by that. From line by grace.
2. Looking at the work in the Bible. Eng. Main opinion is more the ability of those consequences.
3. How clear the message of peace for earth. that are super.

materially meet the spiritual needs of men - peace, joy, and joy -

J. R. M.

1. The year has opened new opportunities of service
2. The crisis of the year found a reorganization of my life so that I have now more time than ever before - by delegating work & by changing methods.
3. A deeper lesson in toleration & patience learned from the Panama Exp. work.
4. Steppes of entering into suffering of other people.
5. Spiritual help from the Fellowship of Reconciliation.

D. W. C.

1. 1915 has been a year of grace. New doctrine held & new joy & spiritual adjustment, happy, since returning to America. But still there are back - out - no employment yet. [Do the shadows]
2. Shipping back in the spring of the chamber. ¹⁴⁰⁰⁰⁰ face in length - case.
3. A noise thing has brought great help. Drinking at Corvado of a rest of a spirit kind of other! More exercise too. We finally have this out - supply for it
4. How fast the lack of church relationship. I have only two London line last December. "Waggon" "The Kingdom" - has

not give me daily nourishment. I feel the lack of the informa-
tion, inspiration which I had while connected with the Davis Bond
N. R. B.

1. How the heart of our life - unbroken heart - our life now!
2. Crisis appearing in my work. Not a year ago, in the measure of
demand, limitations, as of. with rest of year. Doubt of myself, my
work. Resigned in light - feeling except but no clear light else-
where. But found I was deemed more valuable.

M. P. B.

1. The boys have done better - same now the mission, Calif. - of
the part of several years ago. Mrs. B. in content peace. An
object has been
2. Have now at least a helper in my ministry: teaching. Found to
have a new man with a bound lot of ideas - guiding.
3. Enjoyed looking at them to 13 (14 of 7th) but dropped to when
in year which is required. And then came for 2 hrs a set to
God - the best scientific religious work we have had. "The
4 weeks but to make it more just that the greater they in the ground
in to be a table - to make also new table."
4. Limitations of age - 60 Memory weakening. Yet no dead line
for me. I have to much more to do than the dead line ever has
to give to see to save you.

The Pasture Year

1. How to feed my soul in the inner life D.M.C.
2. How to do work & creation - (1) the aggressive pushing of one's own plans without missing God's preparation & promptness & reward
(2) The better acts of love & wisdom. Joe Rade. Look at Christ's life - some of the best things ever seen to be the greatest R.H.
3. How to enjoy in my thought on the part of it in my own life. 1899.
4. How to keep young when I grow old. - To see that love. J.H.
Con. story of Joseph & his dream in Ashmole. "Good boy" - "Parquet."
5. How to get rid of work. This year I have been but when I neglected my daily work! J.H.C.
6. Another act of love in insignificant. (1) How to live daily for all the day, prayer (2) Doing things in her time. C.G.?
7. The Church receiving a great crisis - To live as a D. Chas. reds.
- need to be 100% etc. I want to be able to write to him for the time. N. R. B.
8. How to work behind the scenes in a truly great way i.e. in carrying out a conference - administration. How to make the opportunities for this to work. Divine guidance in relating men to opportunities. How to prevent one organization - maladjustment of organizations.

How D. made Jones more spiritual. How got American Union to
enter into suffering of the present & future time. How

9. How D. chose between two to do. - How are his 2 projects.

How far should Yale have a free money department

Summit Day, 1916.

How to deal with current inf. of dehistoricization & long. disintegration.

J.R.M.

1. Observe dangerous tendencies in time & check them before they spread
2. Use any influence we have on critical occasions.
3. Encourage leaders to pass on important principles on a wide scale.
4. Don't get committed to too many undertakings.
5. Let personal example of being dominated by the spiritual & moral matter.

J. McConaughy.

1. The problem of personality in relationships.
2. Meet with other men for free & open discussion of issues.
3. We need to keep our bodies & physical condition spiritually usable.
4. When I have my best grasp a matter, write out an outline of what I experience & draw on I make my best contribution.

C. G. T.

1. These influences are result of the attitude of some leaders to the fundamental facts of the Gospel. - e.g. grace & works. The final alt. Rom. 14.5
2. When associates don't believe this then pass them on to it a part and of them & do this in connection with the smallest places

R. E. S.

1. The reality of the problem & proof of our new status. An eminently moral and an dignified & inevitable. Friction a condition of progress

2. We keep by ourselves containing loyal to our high calling. Alvin's leaflet 3p as just story faithful to an our and in contrast
3. Guard - judge each relationship and get submerged in any party.
4. Ask the rise of highest. Principle always. Did compromise or with a responsibility. This will cut pressure. Then be patient. The best will certainly prevail.
5. The principle of comprehension. Church union the way to cooperation eg. RC Church.
6. The one principle of brain - keeps repeat 7 by only to Christ. Christ "Christ is risen". The resurrection - the King Christ - modern & central. - The principle of Christ's Church.

H. P. B

The one great word is "Christ is alive". There is Christ in the future now. The God of the Christians are eyes. The God is the power of God all hands. Know you the most wonderful God in history one a man but several centuries ago. You made a woman - woman "to one who bore - understood". The heart of the world wants a present God. The Christ who is alive is the longest for God

D. M. C

Christy's golden grace. 30 pt. under most. By 1/2 by had a living eye. We set inspiration from a human grace. One and being in nature but did not matter

F. S. C.

We can't classify men % to dynamic view any more. There are many who feel that we had let choice preaching is important.

MANY.

The central point of reform is the Third. Dem. - the leading path for great stream of better leadership.

What has helped us most: real sense experience, how more creative?

H. P. B.

1. Very diffident. When you have no power but a great task you must let God work through you
2. The prayer - how often pray.

W. H. S.

1. In my most tragic moments when I had to do so on the cross then to me as unprepared man the power came

2. When I have tried to help, sympathize with some one else.

T. S. S.

1. God has manifested out our many hypotheses out of the line of my own logical thinking

P.E.A

1. The overabundance of insects of one time that only food can do certain things and that we must learn on their.

J. R. M.

1. Prepare by full substitution
2. Note advantages of opening water, of atmosphere - movement

Princeton 1916.

Cause of sin in the life of the Christian

Upton. Not neglect of Bible study or of prayer - but insufficiency. Guilt
fruit or satisfaction. Also grace sin - of evil that speaks. I never hear of a
moral collapse until a point. As not to be feared not hear a man say
that ever here. One great temptation. One in reaction of his high. Supreme
M.A. P.A. Luper.

Alch. 1. The mission of faith. 2. The spirit of sin - calling it metaphysical. Some
under sin. 2. Division of character of God as a character. as of 2. Spiritual
personality of Christ. 3. The physical flesh. Pass. Spiritual growth increases the
flesh - like an increased darkness in photography. 4. Help in the spirit - the sin
of flesh - by obtained, instead, allowed as a concession. 5. The spirit
of Christ. P.A. Luper. 6. The spirit of sin - in the position of the Church
and. 6. An emphasis of God by the feeling and diplomacy.

W.S. 2. What we do & what we do. 6. Personal advocacy - The sin - a deeply
being formed face of sin. - little and deceptive. Shows us how. One in the
in our reason.

P.A. H. 1. We had expect to escape the dominion of sin in spirit of prayer. 2. We
do not but of this with a freedom but first in an own will. 3. We deliberate
carry our wills the new life - can get out dominion. But let them go. 4. We do
not admit guilt in Christ. We question the great spiritual advantage in us a the
ability to keep them up. Must believe in Christ from the conquest in us.

J.C.W. "In the night" - only to us. The Augustine face of evil. "They only in
the Lord": we fail by not seeing the spiritual advantage. 9. Our best explanation
above sin in God. An error's sin by looking to being definite more to a defi-
nit domain of a definite time.

J.S.E. An intelligence of evil fights us, as we are placed in Christ's world

RS

over led of the Spirit & he teaches in the present way.
J.B.E. I am afraid of our emphasis on depression. Next to provide the
will power of a complete objective education in Christ.

Summit Day 1917

R.S. Our entrance into the war forced needs of attitude into clarity.

1. The thought of God. Mystery of his love all forms. Patience of his love and His strength in patient acceptance of life & aggressive change. control

2. His way of working - governing history. Conditions & methods of program
Phil. 2. Death above life - grant. loving endurance. leaving things to self-judged

3. The appearance of His actions. What are they? R.S. 'Divine Order' Confession.
break down of God's 'death'. What is the death? Who can say? In place. work
now

4. Our place & work in it. How do we enter. our work clearly? J. being.
of American & Europe. How follow it? Paul a great. J. Jesus Christ. An accepted
circumstances in his sphere. No other attached. upward then. life & program.

D.M.C. Stewardship. 157. in heaven was his. Perhaps St. Paul? Creator

J.S. J. Our situation deepens in the relig. situation - in education in
our Army Camp. An uncertainty frame of mind - will respond to anything.

2. Worst of time in our planning. relationships, chicken practice or in-
stead of real things & Bible class. ex. - the color - simple living men of Christ.

3. Death of men - 2200 Jesus men in Camp. - Who know God at first hand.

4. Failure of Adv. private soldiers. S.O. men etc. who hide their color.

P.E.H. In A.D. needs a great religious questioning. Talking of in A.D.
attendance in Burma. at least.

Yves. From strong peace view I was swept over into the war.

Have been depressed. Due to having no funds or contacts - very poor days.

Yves 1. The immense opening of doors & opportunities in the Army -
here, in Russia (for hard work, but have instructed Yves now not to per-
suade men to leave Greek Army) in Italy, without funds to do this, but
openly, in France - on American to be put in suit of 3000 papers, with no
limitations. 18000000 men opened in this way. To anti. Louis.

2. Opening together with other, i.e. Greek Roman, inter-democratic, anti-
national.

3. This kind of opportunity - to run money into deeper
channels.

4. Opportunity to witness for Christ in high places

Solicitude 1. Break in my relation with Greek Army. 2. Obtain
in my relation with Pacific Army, es. Salyer 3. Period of success
of the Greek - the financial campaign. Little more of spirit of Greece. Pride
of spirit, at end. Display of success as on to men of the money. Graham's
Compromising principle, standard.

Wells My mother a liar, simply Godly data, account. I
was for the Chinese boys. As an agent in the families of the boys,
know the influence upon them here.

Wells I think I have smallest sphere of all of us. Problem of 5 lies now at
home: of larger service - no formula but daily guidance. Am a 11. edge
of great thought but just can't grasp them.

Summit Day - Newark 1914

R.E.S. - Feel more modest, quiescent & less

1. Have seen more clearly than ever the superiority of principles

side over more modern arrangements. In the war. In Temperance
and the success & confidence of the truth - not one thought of truth

2. Have experienced the difficulty of determining this - In the financial

program. In social relations. In. Much more. And yet light

3. The safety rest of personal & friendly union. Following & forming.

The law of life - influence in the law of the land of life planted & multi-

thinking.

1. The difficulty & grounds of China aftermen.

- Diffc. - Education, fully asked in Europe. The New East. The East. The East.
The inability of the Chinese to work and construct in the East
The poor level of the effort type
- Behavior - Pantheism.
The lack of great men to lead - the one great hope is believed
The loose condition of religious ignorance - Confucius aspect
The Christian in China not offering type. J. McE on this last

- Grounds of C adequate, the same always. No. The program sufficient
Main universal difficulty of the empire is - the other world ends
The weakness of moral character equal to humanitarian need.
The restriction of great men to do of men who are trained able to follow
The loose condition of the efficiency of democracy.
The ground of a matter not of fact but of philosophy
All the ground a matter not of fact but of philosophy
1. Of the East all things - all powerful to - often are
2. Of history, Macintosh, G. Korea - early English history
3. Of humanity, ideas without books it real force.
Equality, justice at work today

- U.S. of America for religious authority. The interest in religion
Opportunities to expand from the East & West
Demand for religious activity
Response to training for service. Emphasis on service.
Increased interest in Asia - from ends of persons
Accountability of religious groups. Phil. features of N. S. region
The reputation of the people to the East and the East
The interest of men in religious behavior standards
U.S. of America. The belief & the ground of personal responsibility for the real education
Acceptance of Chinese education by the Chinese. seen in the Great Change
resistance of Chinese action in the East
The ideas, change, conflict of the Chinese student

Relations.

Then the theme of all our past conferences.

Then the practical problem.

The reason for it - This is life. Jan 2011.3 theme.

1. Our inner relations

How does right harmony within

The subject of love to higher

The harmonization of soul - Body. Love of spirit

The peace - this of the year to me

Then leads on to know, harmonization

The happy development of our children

2. Our experience into, harmonization of the year.

The locus

Fundamental ontology.

Heartfelt reaction

The intellect & dichotomy of it

Division of spirit.

Division of religion, & experience, & study & dance.

The face

Essential unity revealed.

Kindred groups down, reason

Facilitation of spirit, clarifying

Common to all existing, their aspect

Clarifying our convictions. My study, Virginia Birth - Reason

Post - post from. Conventions, discussion
Lives a individual.

3. Our own demonstrational education

A replica of the general one

Hoped for. Grad. level units
Comparison class near home and other
Branch. Practice that has led finally

Don't forget. Missional leaving of B.S.

Energy directed for next work.

4. On the large scale.

My own studies

in 1900. - 1910. 9 and 10

Even less of practice but after 1900 - 1910.

5. What binds people together

How far is common opinion necessary? & why?

Or is it a matter of action or feeling?

Is it not a matter of persons or causes

Summit - Jan. 1921

Guidance

Experience

as to our office organization.

as to Press Exp.

as to Fed. Council.

as to Int. Church.

as to Gen. Public Op. Mass.

as to annual book.

Columbia Univ.

Other Univ. Univ.

Problem

Fellowships:

with R.C. - Banks

Univ. - Peabody.

Liberal - Brown.

Conservative - old pres. W.R.M.

Workmen - Alvan Cross.

Methodism - Knobel.

Common folk - Parker J.D. Johnson

Basic

Christ.

Truth as immediate.

Love - the basis.

Condition - experience

- The movement of cooperation
- The happiness of man before economic forces.
- The ignorance of the offense of groups. Trade.
- The clear working of the thought great force. Trade
- The inadequacy of the current experience of liberty. - of its application to human life - need. Any more as there is the past? No as to the early centuries. You - as to 13th Cent.?
- The arising out of new - the movement. Assymetric
- The enormous suffering of the world. Europe - Asia.
- The discord in the Church - Social Service

Christ.

- Meditation on Him. My book - "The Higher Christ".
- The Christ - mysticism of Paul.
- Experience in action - Matt. xxv.
- Reading about Christ. Bookstore. Under the Department.

How spend the rest of our days?

● Blanch. Raise up our successors

● Goodman. "Teach the Bible to y. m. & speaking." (2) Get men into real life - prayer, true service, esp. to our boys.

Matt. "What I stand for as a 70 year old?" (2) "What I look to do now, inside, a 'interact' (3) "Exercise a calm & inspirational"

Open. (1) Keep the spirit of optimism. George comes

● Key & our spirit of life. Bryan. "Make 'New Reservation of Time' (2) "What I draw into our Bd. his entire - surely a center go out into the world with the rest. The our future, all exp. going. At what age begin to cut-

down, 65 or 70. Keep working in a Bd? North. Just that. English. "What I should & follow leading." "Let every man abide in the calling." (3) "What to engage in speaking."

● writing, a personal service & advising work. (4) "Mind- ing our successors. Or collective leadership. Theresa.

● (5) "Promote good ideas with Person & Christ." (6) "This have laid an all life (7) unity, cooperation. The Body & the broad family of God

Matt. Read the great books. Give Jan, people at the
cross roads. Promote intercession. The meaning of
great power of power. - see Coptic books on prayer.

Matt says $\frac{1}{5}$ - (i.e. 200000) of the Greek members as well
as Roman Catholics. The other world power is smaller
than our leading churches.

Matt's proposed conference in Near East.

Books.

J. Mill. Cauter
Walsby - Church
Bigler - Bible
Mason - Babonala
Spiller - Race.
In. R. in 1921
Rosen - China
Bren - Bohemia

Barnes & Noble shall
Stonewall - The Dynasty
Byge - Most Democratic
Beyond Manhood
Greatest Lesson for World
Nicol. The Prince of the Church
Elements Golden Age of Authors

A richer experience of God's personal presence
in daily life.

A great store of memories of places: God's work.

A new sense of the true reality of the Gospel.

The Method by. In. R. in 1921

A rich fellowship with other men

Historical. American. Soci's students. Heb. like by me

The new, desire for, freedom of cooperation. R.S. God's work.

The principle of collective leadership or personal.

The making of great influence.

The next of being saved from becoming a
victim, a scheming.
The discovery that we are becoming the old man.
Coming on an end body

Matt. Proportion of priorities of time, strength
Linda of the great child, as shown.
Access to fundamental issues on

Bobson. Who kind of manager will give heads, business men
43 children in town's past. Last good on a school in
city, but some esp. The education given spent
by city loss

Show get beyond to become into career - how get them to
become prep. man,

Richard On to copyright, some teaching. Can I come to balance.

Beach. How to use but what kind of life remain to an older man.

Grant. The relation of the church to politics. Politics a matter of man. (the
of principle) I think we had better stay at. 1.9. Canton.
Church out, which is religion - but politics alone.

J. M. Tom. Religious administration of church. Feb 1st Church

Conference Great Day, Dec. 13, 1924.

Diagnosis of present spiritual education

Wilde. Reaction from Inst. In touch now of war
+ now. Students want God, victory + power.

Goodman. Amazed to see what takes in progress.
young men are. get a great impression in
men who are wrapped in the Church. Many others
think that religion is a substitute for reality.

Best speaks in 2nd page that war - all will come
eventually some plan. The Church came nearest - but not
that. Another trouble the gap between conditions -
for this is matter of progress. My progress to selfish.
Also this the most frequent opinion. Time for more.
All men now pay tribute to altruism. I am opti-
mistic exc. will try to Church - the idea that God's
is degree not experience. The right doctrine flows
from right exp. not vice versa. For instance Luther
there is types that is of doubt, & to give Church

Goodman. The great Gifford Smith called other notes.

Mott, then others. more critical, penetrating, questioning
get which comes, all religion, more interested in why

than ever before. I would in Chas. workers as
undemonstrated & demoralized. Myself as staying
as. Admits to enclosing Mr.

Conrad I am amazed at your courage & hope
Anthony's back was to the no for fallen as you in
the stone. I live in the ruin of hell. Depresses of pathy
toward religion training of the chest. Bushnell
"Chas. Walker" quoted but 99% C. Great idea in world
Content in public life is with an effort for odors & crime
of the people as of theistic. Crime costs ^{W.B.} 12(5) 000. Poor
of habe. Surety Co. Penalties & award. No more & Eng. Time
when people were happy for public school & public practice
found their best chance of the public language.

Beach Don't want to be president. Good. Dislike
of China students strongly anti force. Don't want
to be in - of Am. Studies by Seaman College. In the
Chas. school opposed to Chas. teaching. of Yale school. How
attended?

Speech 1. The picture never complete. Dark side.
More negative. You talk a. But 13 negs. 150. Ind.
wider. Grant. Dr. Johnson. Opened deeply. At least
best for India. More, opened new & response
2. Bias & partiality. of interest. all mental habit
& action. 4. 18th Annual. Less of India, Chas

John. Theology. Not as in. Jordan. Galatians.

3. Confession - about our relation of life, history, opinion.
What is the history? What is its relation to life?

It history is an interpretation of history that with the in-
fluence on life. Reformation. Confession and church
functions. Barton, Morrison. 4. Sacred nature:

Death - important - personal - objective: finite. Thomas
involvement evidence. Experience first as but eye but
what eye, some in other. Age is possibility of God's
will on earth. Christ. This should be our message.

What shall we do now in the coming hour?

1. Inevitably in our own principles 2. Confes-
sionist tolerance. love. 3. Christ. Re-define first.

As to the Church? Are we giving it its place?

Wider. Cannot feel as if we have any finished
in bringing of which - no more great book. No
more prophetic word. But are we given to it?

What is preaching Christ? It is mentioning His

name. As that "Our Lord Jesus Christ" implies.

Wider. My eyes are going but do not die.
may be. I am amazed at your cheerfulness in this
I never had seen the 1/2 of the right eye. Was
taken both blind before but by. Remember I of saying
I am ill then

Conference at Dallas, Jan. 21, 25
What are the important aspects of Gal. the whole Epistle
and the Church today?

Rooster Jackson - An Old, Pennsylvania, German - to
have and present digest. Union has been to this.
Called him, wrote all points. They had to do for.
Gal. - but very important - to reality - to new Gal. to Old
The Church vs. S - as society. Then idea message
to church & day.

Theming. An Old - new to emphasize the fact with
of the old. Death began in history. An Old - new
as to be taken Gal in Ep. An Old. It ought to be more
than a old. It is a longitudes again in history. Church
think of church of present world & reality. Church as long life.

Church. An Old's people was a new kind of righteousness.
concepts of Gal. Church was done but only toward him.
new. An Old life, no progress. a continuation of Gal: no
sense of an response of Gal. The Church church of a
- before & respectability: not an iron standard, a sense
of mystical touch with Gal.

World. Better good of people was a practical & philosophical
concern of Gal. This idea in this Gal as filling a place in

man's love. We have long to reach the mystical idea
in religion. We have not to wear purple to give
Christ to others. Right to employ art as metric form
and as companions. Lady Dedlock had want to feel that
Christ is with them.

Paider. Emphasis on being purpose of God. The journey,
enduring & abiding will. She from above the purpose which
we are to achieve. No sinners is demand not even need
to be morally subjected by us. One small act to be
gratified in God's purpose. Mysticism yet - but greater to open
over better beauty. One life not a discipline but a campaign.
Dedication? For a purpose. We need a task to set us straight.
Christ should be made our purpose. But what is the purpose?
Working practical as purpose for services. Conversion, logic
and, Christian for reality as the Christ's faith.

Phen. As to God - personally, reality, practical efficacy,
fatherly & mother. Some realism. As to life, possibility,
trustworthiness of this, life is empty. As to Christ - Christ's
supremacy. As Christ is all Christ. Christ's definition
of Christ's function. Metaphor function of the Christ - intellectual
metaphor. Spiritual form. Liberty - essence.

Quiet Day, Dec 27, 1925. Penma. Hotel.

1) The present world outlook e.g. Locarno, Stockholm
2) Gilder. Stockholm ambitions. "Fruit of Conf. since Nice"
Rome out. sense of combination in speech. From prof
etymology: a piece to. French. Do a noble Bulgarian after r.
allies. Why did Serbia go to Poland, tho 3/4 German. After
Breton speak some Germanic obj. on school, found to entry
was. Disunion in public, school, prohibition, amuse-
ments. One all were ready to talk together, saw
only one hope - in Christ: the Germans this 2^d coming, the
others in the spirit. No Eastern churches there. Quiet service
to memorial to Tikhon. Was an wider apart than supposed
except a Christ. One a good helpful symbol of unity. Great
grief under Locarno

Goodman. Cardiff almost free from controversy. ex-
1) McCadney on Bible. No air since Richards & Charles
2) several pro-militarism & not by Mt. attacked Richards.
One time. Mrs. Cadney ignored them. The tragedy of the Great
Church in Europe. He alone but exaggerated & unaccept-
anted.

Greider. Brod P. Mond. Conf. 600. Same response

as of old to devotional ideas - just wayward thoughts.

Byrd Don. McManis, - on Incarnation.

II. Student Meetings, trends, ideas, relations.

Evans, Princeton World Council. As they read
apostles and are we close to them?

Spier. Judging from Elliott. Munnie, the day is safe.
But in the Bible study, J. Oldham on Philip Kew,
Masson's book.

Goldman. All right if only they will realize their
need & help from above.

Wilder. 1. Students want to know whether there is a
Power without which can help. 2. How as a two historic
basis for our faith? 3. Is history essential for all nations
& religions. 4. Is the Church going to take seriously
the issues of war. 200 12.

The moment of the last. When here, away from you years
The youth has lost the all spiritual help which in our
joyful days it gave to us.

Beach. The job in Gene student formerly, looked up

to by part. student. Then looked down on for former

connections. This means that they are sincere

Chas.

Wildes. Letter tells of undisturbed village on King's
side of battle line and, as described, located on Weir
side.

III Recollections of father's business.

Beach last. Cross this: him but spoke only as
love. Beach on eight nearly gone. Yesterday he was
very blue. Then thought of business & was ready.

The tragedy of his crowding out of Julia's College
work. He felt the wrong of it. The tragedy of his
going into business. Clipped them into lower ways

IV Personal issues

Spice. Joy in my personal contact with my 7 base

Open. How to get freed from the habit of work. I

can study Bible - pray always but

Beach. Story of Beaches & Emy, Allison in my mind &
was in college. Asked to report in June. They saw one

I go to an students' prayer meeting.

Wider. Happiness means in tune with Christ.

Leave one's life constantly in Christ's hands.

In my "wider" I feel Christ's hands on the strange

Goodman. Let your husband speak last. Help

to be there how best to spend remaining

years. These years are 7 mos.!

Quiet Day Dec 22, 1927

Experiences

1. The Area trip. Contacts.
2. Moderators' shop.
Spent 2 hours
3. Five books. Intellectual.
4. Change of homes. Social

Lessons

1. Our glorious accumulation of friendships. Values
2. The depth of the truth. Even of sciences but W. Lewis
that we are united with by God's intention & a love
as to persons, transmitting the inheritance.

Questions

1. The great doctrinal issue
2. How deacons, officers or other questions with
Poolley, specialization. New roll. ^{stand staff or} ^{adv.} Better to be tied to
3. Plans for retirement & service. When? a word upon or not
4. What type of service best? Organized or unorganized.

Beck. Made a great swing from my present work to
get back into religious journalism again

Beck. Rochester son of a drunken abolitionist. His
wife driven insane by death. Always from a great
big system. Partly paralyzed. Now epileptic. [What a
hard struggle with.] Part 2 believe in God - to Father, God - love.

M.C. Over 70 wife gone. Lonely. No physical health has
come back again strongly. Has immense relief

Math. and Dr. Peabody said "Doubtless I prefer for two
sundays I have to prefer Jesus and doubtless to the S.D.

J. M. C. from Chas. father. Connected in college. At 19 in Eng.
and was joined there Monday. Three men - Joe M. Cornick.
Robt M. Berry. A. L. M.

Best. In Best. in the midst of Thanksgiving.

Great. Our students of the religious of Chas. then diff. & mine
to. not theological

D. M. C. My opinions of Chas. in these attributes of Chas. into
service. A. L. M. in Boston of the or ymca. Sec. in Phila. My
guidance has come from Bible service - circumstances.

First Day 1927 Dec 22

The Meaning of Christ - Not found in another

Matt. (1) Example. (2) Motives. doctrine in ready times
(3) Determination in our own. (4) Look to Jesus
the secret of triumph.

Spec. My first phrase historically (1) J.C. as Master.
The Good Samaritan. (2) Basis of faith in His deity.
Baptism. (3) The Example. (4) Moral Authority - Insp. Christ.
Principle of Jesus. (5) Uniqueness. Absoluteness & Universality
- of Religion. (6) The truth of the objective work of the Passion
seen in. Biological view. Jesus' Blood Contract. Ethical
last letters.

Reed. "I am the Good Samaritan." It seems to me that of all
names of ours the one expresses. Christ as He said was absolute to
us. "Come with me." "Go ye into all the world." I saw in Christ the
power of being Christ's representative. The Church called upon me
Jesus (2) by saying, "I have said to you." "I have said to you?"
I am dependent and I have to give.

Footman. Began with liberalistic & formalism as a man
then I saw the O.S. as a progressive revelation. God and man
to the O.S. & response & better. I. I am free. I am free &
the pleasure a man

Great Day 1931

1. Experiences of the year.

- W.M.D. Centennial.
- Lakeville Conference.
- 40th Anniversary.
- Columbus Study Week.
- Union and Conf.

2. Lessons.

- The joy of work - doing and about. Don't let down.
- The rest of faith. A God it always of working conditions.
- The intellectual capital - or is it always for test.
- The f.m. problem - clear logical present.

D.L.P. Tempted to envy other their greater ability & usefulness.

But each of us has his own place & work - for him alone.

But Eph. 4:1. I followed Jesus with "making ourselves."

R.R.S. As above.

D.W.C. My year diff. financially. Diff. of opinion re Council. Yet happy fellowship. Hope of larger unity & service in part of R.C. America - arising criticism of membership in regard to the Kenney - etc. Good income would it be too easy to drop out of them. Stockholm Conf. mtg. last summer an inspiration.

W.H.H. Back to China. College more like B.S. Work, not as popular. Parson did good in organization, but in influencing the quality. There were some papers there of real work being done.

D.W.C. Year richest in exp. of all. Contact with other churches. Inc. Lutheran, Anglican & Episcopalian.

D. P. Financial prob. of the Rev. Brown in work. But by your
friendship exp. in adversity.

J. R. M. three lectures - D. Andrews, Rochester, Colo
Kelowna University, Y.M.C. 2nd Q. S.M.C. Research Institute
Layman's League - Problem. Address on exp. talk. Say
hold on Layman. Church leaders at S. Economic League & Cong.
How to win it, & our own class, facts.

J. A. G. my prob. a dog for mother. Jan in our family health prob.
Baptist improving. Her 4. burdened with this. Also problem with a
has new thing - college meets proposed a promotion - 21+
small college - no in each state. Our own method in our Layman
problem in the 4. The Presb. I have no money to invest. I have
only my experience & skill in adm. for the church. My hearing only
about 50%. Pray to have no Jan all night to 8 Q. - found in V
Mount Peak

J. M. C. kind per retired - here work a rest in 3 places. In 1911.
stump in before. Getting over. Good? now for an hour - my wife,
David Mathews, Howard Coxe calls 2 the greatest young in the world.
W. H. Brown - 50th anniversary. Son of Wesleyan. Wife married at 17 to the
Parathmore shows ardent inner life in 3 men now before. He
in personal contact. Clear for the church. They are getting.
Bank closed in Phil. - Boston a family loss got 20% back after
a year.

Silver Bay

Summer address

1941

"ROCKLEDGE"
LAKEVILLE, CONNECTICUT

When the call to the Christian life is presented to
men, their natural question is, "But what am I to do?" (Lk. xvi. 30)

This was the Philistean jailer's question.

He answered, "Believe on the Lord Jesus."

But what does that mean?

1. It means breaking with all known sin.
John 8:46

2. It means ending the harm, doing down as
far as possible, - to other boys.

This Jefferson. No original sin.

3. It means openly existing on Christ's side.

"No sister story."

4. It means following Jesus faithfully
as a Sweden his company, colonial.

Obedience and service. "I can't come
that I feel as true fear of being called a
Ch. as I used to feel in being counted
against Ch.ity."

How are you?

Day to Christ: then day with the first choice her
day "I am."



HENRY J. WESELOH
Managing Director

A Ballad of Easter Day

Hotel SHAWNEE Springfield, Ohio

'Twas Easter morning and the dawn
was creeping over the east
And in the Garden all was still
When Mary and the women met

The women whom you met, yet it was she
the women she had found so early.
And when she spoke this voice the women
went as she feet adorning fall.

"No," was she exclaiming, "touch not that,
touch not that yet." she gently said
"But go and the disciples take
that I am risen from the dead."

"Go find them all and Peter first
and tell them they must come to see
upon the mountain side they know
in the old haunts of Galilee"

"But touch me not, for now I go
Where you and they alike will come,
By God and your own hearts see there
In lay and join dear Father's home."

So they ran and bore his word
To hearts that doubted though they heard,
Who would not trust such wonderful news
Until by Christ's own presence proved.

For while they sat in doubt and fear
He drew and widened tightly barred,
He came and opened for their proof
The body with the nail prints scarred.

"Fear not," He said, "for I am He,
Your brother risen from the dead.
Woe might not - but Heaven may.
Come Thomas prove what I have said."

For though he might, yet would he not,
What need when two before his eyes
Stood dead, all radiant though and though
With the bright light of Paradise?



HENRY J. WESELOH
Managing Director

Hotel SHAWNEE Springfield, Ohio

Here He had been that very day
To welcome home just life's sore loss
The dying thief whose loss turned pain
Upon the agony of his cross.

Across Easter evening - Over the hills
The sun was setting crimson red
And death's dark night had lost its power
For Christ was risen from the dead.

The poet's line has transferred to Easter
evening the appearance of Jesus & such later.

The real and vital impression made came from the intensity of the spiritual passion, which forced its way out through that strangely knotted brow, and lit up those wonderful grey eyes, and shook that thin high voice into some ringing clang as of a trumpet. There was a famous address, at the founding of the Christian Social Union, delivered to us in Sion College, which some who were present can ever forget. Yet none of us can ever recall, in the least, what was said. No one knows. Only we know that we were lifted, kindled, transformed. We pledged ourselves; we committed ourselves; we were ready to die for the Cause; but if you asked us why, and for what, we could not tell you. There he was; there he spoke; the prophetic fire was breaking from him; the martyr-spirit glowed through him. We, too, were caught up. But words had become only symbols. There was nothing verbal to report or to repeat. We could remember nothing, except the spirit which was in the words; and that was enough. (*Deat Bellant*)

Address on Chbr. Education
to College Mt.

Atlantic City, Jan 4, 1935

Dr. and Mrs. Robert E. Speer
156 Fifth Avenue
New York, N. Y.

The Liberal Arts College Movement, Jan 11, '33

1. My only qualif. sympathy with the movement,
 - Commitment to some basic liberal, esp. in reference Exhibit & letter. Our struggle to carry the burden not to form clubs, v. large & then dep. on Chicago
2. Are we winning this struggle a long ground? Is the Arts College (sic) what it was - giving what it gave. This can question about. And here is what
 - G. Duff, Mater with present? In fact a vote & foundation but not all! Deciding then
 - Is it the College 'fund'? No - the Sunday evening. No family children. Thomas's Retreat Co. But Mrs. I family not concerned as I was - due to diff. ideal & function of coll. • education
3. What is an ideal. It is a true Arts education, i.e. a "true Arts." No education, Sunday Report. EE
 - (1) The transmission of the true inheritance. ^{new} from transmission onward. In Arts. Endowment!
 - (2) The imperfection of the rich ideal. In the moment. Better, in the tension of the education

Freedom and substance in "Belonging"

Escape for measurement, career, laboratory
are they catching fire today? Passion for signs

(3) Equipment, tools, the use of them, purpose, form
Report for service Common doc. today, "Power"

(4) Path, character.

Edith Atwood in Lewis, Chaffin long

Burdick in Chaffin long, Paribairn at P.A.

4. Only moral ideal and service can keep our
Catholic alive. In secular ed. in the specialized
degrees, we're to be better and

Wagner speaks of the hour, making

to slavery, ^{paternalistic} ~~paternalistic~~ ^{the} ~~the~~ ^{new} ~~ed.~~ ^{ed.}

Orthodoxy: A book of 20. "Integrated teaching"

Religion in ed. Lewis, in Barnes. Making

on relig. ^{of} ~~the~~ ^{his} ~~master~~

5. Must have relig. if ed. is for the whole of life

Dein, strongly, ^{Walter} ~~Walter~~ ^{Lyman} ~~Walter~~ ^{Atkins} ~~Atkins~~ ^{idea} ~~idea~~ ^{or}

Barker.

More freedom for the new. A better day.

Wagner, a L. M. J. Ref. Keller

6. The great need in Pearson who can die & die

for the ideal. There are dead. How do Pearson

Maxima. Peter, with J. Barker. As can doing J. M. J.

Charles University

Calcutta - 1385 students 37 Chs

37 books 16 Chs.

1931-32

Student Enrollment -

365 -

Arts	201 -	Ch. Members	159	Prof. Chs.	70 -
Medical	124 -		113	7 -	83 -
Theo.	40	40		3 -	93 -
					100 -

365 - 302 - 10 - 85% -

included in Total

Faculty

22 Officers & Staff } - Arts
 40 Teachers }
 10 Officers & Staff } - Medical
 43 Teachers }
 11 Teachers } - Theo.

Total
62 -

Questions

31

- 50%

Chinese Faculty

47 -

Chs.

17 - 36%

"RECENT SOCIAL TRENDS"

Shaping the Course of the Nation's Development

A Review of Findings by President Hoover's Research Committee

INTRODUCTION.

IN September, 1929, the Chief Executive of the nation called upon the members of this Committee to examine and to report upon recent social trends in the United States with a view to providing such a review as might supply a basis for the formulation of large national policies looking to the next phase in the nation's development. The summons was unique in our history.

A summary of the findings on recent social trends, prepared in response to the President's request, is presented in the twenty-nine chapters which follow. In addition the Committee is publishing thirteen volumes of special studies and supporting data, giving in greater detail the facts upon which the findings rest.

The first third of the twentieth century has been filled with epoch-making events and crowded with problems of great variety and complexity. The World War, the inflation and deflation of agriculture and business, our emergence as a creditor nation, the spectacular increase in efficiency and productivity and the tragic spread of unemployment and business distress, the experiment of prohibition, birth control, race riots, stoppage of immigration, women's suffrage, the struggles of the Progressive and the Farmer Labor parties, governmental corruption, crime and racketeering, the sprawl of great cities, the decadence of rural government, the birth of the League of Nations, the expansion of education, the rise and weakening of organized labor, the growth of spectacular fortunes, the advance of medical science, the emphasis on sports and recreation, the renewed interest in child welfare—these are a few of the many happenings which have marked one of the most eventful periods of our history.

Many Puzzling Questions.

With these events have come national problems urgently demanding attention on many fronts. Even a casual glance at some of these points of tension in our national life reveals a wide range of puzzling questions. Imperialism, peace or war, international relations, urbanism, trusts and mergers, crime and its prevention, taxation, social insurance, the plight of agriculture, foreign and domestic markets, governmental regulation of industry, shifting moral standards, new leadership in business and government, the status of womanhood, labor, child training, mental hygiene, the future of democracy and capitalism, the reorganization of our governmental units, the use of leisure time, public and private medicine, better homes and standards of living—all of these and many others, for these are only samples taken from a long series of grave questions, demand attention if we are not to drift into zones of danger. Demagogues, statesmen, savants and propagandists have attacked these problems, but usually from the point of view of some limited interest. Records and information have been and still are incomplete and often inconclusive.

The Committee does not exaggerate the bewildering confusion of problems; it has merely uncovered the situation as it is. Modern life is everywhere complicated, but especially so in the United States, where immigration from many lands, rapid mobility within the country itself, the lack of established classes or castes to act as a brake on social changes, the tendency to seize upon new types of machines, rich natural resources and vast driving power, have hurried us dizzily away from the days of the frontier into a whirl of modernisms which almost passes belief.

Along with this amazing mobility and complexity there has run a marked indifference to the interrelation among the parts of our huge so-

After three years' study of the social life of the United States, a group of sociologists has made its report in an effort to supply bases of policies in the future development of the nation. This study, unique in the history of our country, is set forth in two volumes, a total of 1,600 pages, and in addition the President's committee will publish thirteen volumes of supporting data. The text here published is the official summary issued by the Committee.

cial system. Powerful individuals and groups have gone their own way without realizing the meaning of the old phrase, "No man liveth unto himself."

The result has been that astonishing contrasts in organization and disorganization are to be found side by side in American life: splendid technical proficiency in some incredible skyscraper and monstrous backwardness in some equally incredible slum. The outstanding problem might be stated as that of bringing about a realization of the interdependence of the factors of our complicated social structure, and of interrelating the advancing solutions of our forward movement so that agriculture, labor, industry, government, education, religion and science may develop a higher degree of coordination in the next phase of national growth.

United Effort Relaxed.

In times of war and imminent public calamity it has been possible to achieve a high degree of coordinated action, but in the intervals of which national life is largely made up, coordinated effort relaxes and under the heterogeneous forces of modern life a vast amount of disorganization has been possible in our economic, political and social affairs.

It may indeed be said that the primary value of this report is to be found in the effort to interrelate the disjointed factors and elements in the social life of America, in the attempt to view the situation as a whole rather than as a cluster of parts. The various inquiries which have been conducted by the Committee are subordinated to the main purpose of getting a central view of the American problem as revealed by social trends. Important studies have recently been made in economic changes, in education, in child welfare, in home ownership and home building, in law enforcement, in social training, in medicine. The meaning of the present study of social change is to be found not merely in the analysis of the separate trends, many of which have been examined before, but in their interrelation—in

THE COMMITTEE

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Chairman.

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Executive Staff

WILLIAM F. OGBURN,
Director of Research.

HOWARD W. ODUM,
Assistant Director of Research.

EDWARD EYRE HUNT,
Executive Secretary.

the effort to look at America as a whole, as a national union the parts of which too often are isolated, not only in scientific studies but in everyday affairs.

The Committee's procedure, then, has been to look at recent social trends in the United States as interrelated, to scrutinize the functioning of the social organization as a joint activity. It is the express purpose of this review of findings to unite such problems as those of economics, government, religion, education, in a comprehensive study of social movements and tendencies, to direct attention to the importance of balance among the factors of change. A nation advances not only by dynamic power, but by and through the maintenance of some degree of equilibrium among the moving forces.

There are of course numerous ways to present these divergent questions but it may be useful to consider for the moment that the clue to their understanding as well as the hope for improvement lies in the fact of social change. Not all parts of our organization are changing at the same speed or at the same time. Some are rapidly moving forward and others are lagging. These unequal rates of change in economic life, in government, in education, in science and religion, make zones of danger and points of tension. It is almost as if the various functions of the body or the parts of an automobile

were operating at unsynchronized speeds. Our capacity to produce goods changes faster than our capacity to purchase; employment does not keep pace with improvement in the machinery of production; inter-oceanic communication changes more quickly than the reorganization of international relations; the factory takes occupations away from the home before the home can adjust itself to the new conditions. The automobile affects the railroads, the family, size of cities, types of crime, manners and morals.

Scientific discoveries and inventions instigate changes first in the economic organization and social habits which are most closely associated with them. Thus factories and cities, corporations and labor organizations have grown up in response to technological developments.

The next great set of changes occurs in organizations one step further removed, namely in institutions such as the family, the government, the schools and the churches. Somewhat later, as a rule, come changes in social philosophies and codes of behavior, although at times these may precede the others. Not all changes come in this order but sufficient numbers so occur in modern history to make the sequence of value in charting the strains of our civilization. In reality all of these factors act and react upon each other, often in perplexing and unexpected ways.

Great Social Changes.

Of the great social organizations, two, the economic and the governmental, are growing at a rapid rate, while two other historic organizations, the church and the family, have declined in social significance, although not in human values. Many of the problems of society today occur because of the shifting roles of these four major social institutions. Church and family have lost many of their regulatory influences over behavior, while industry and government have assumed a larger degree of control.

Of these four great social institutions, the economic organization, in part at least, has been progressively

adjusted to mechanical invention as is shown by the remarkable gains in the records of productivity per worker. Engineers hold out visions of still greater productivity, with consequent increases in the standards of living. But there are many adjustments to be made within other parts of the economic organization. The flow of credit is not synchronized with the flow of production. There are recurring disasters in the business cycle. Employer organizations have changed more rapidly than employee organizations. A special set of economic problems is that occasioned by the transformation in agriculture due to science, to electricity and gasoline, and to the growth of the agencies of communication. Another focus of maladjustments has its center in our ideas of property, the distribution of wealth and poverty—new forms of age-old problems.

The shifting of economic activities has brought innumerable problems to government. It has forced an expansion of governmental functions, creating problems of bureaucracy and inefficiency. The problems of still closer union between government and industry are upon us. It is difficult but vital to determine what type of relationship there shall be, for all types are by no means envisaged by the terms communism and capitalism. The conception of government changes as it undertakes various community activities such as education, recreation and health. Again, the revolutionary developments of communication already have shown the inadequacies of the present boundaries of local governments organized in simpler days, and on a larger scale foreshadow rearrangements in the relations of nations, with the possibility always of that most tragic of human problems, war.

Shift From the Family.

Like government the family has been slow to change in strengthening its services to its members to meet the new conditions forced upon them. Many of the economic functions of the family have been transferred to the factory; its educational functions to the school; its supervision over sanitation and pure food to government. These changes have necessitated many adaptations to new conditions, not always readily made, and often resulting in serious maladjustments. The diminishing size and increasing instability of the family have contributed to the problem.

The spiritual values of life are among the most profound of those affected by developments in technology and organization. They are the slowest in changing to meet altered conditions. Moral guidance is peculiarly difficult, when the future is markedly different from the past. So we have the anomalies of prohibition and easy divorce; strict censorship and risqué plays and literature; scientific research and laws forbidding the teaching of the theory of evolution; contraceptive information legally outlawed but widely utilized. All these are illustrations of varying rates of change and of their effect in raising problems.

If, then, the report reveals, as it must, confusion and complexity in American life during recent years, striking inequality in the rates of change, uneven advances in inventions, institutions, attitudes and ideals, dangerous tensions and torsions in our social arrangements, we may hold steadily to the importance of viewing social situations as a whole in terms of the interrelation and interdependence of our national life, of analyzing and appraising our problems as those of a single society, based upon the assumption of the common welfare as the goal of common effort.

Effective coordination of the factors of our evolving society mean, where possible and desirable, slowing up the changes which occur too

FOREWORD BY THE PRESIDENT OF THE UNITED STATES

In the Autumn of 1929 I asked a group of eminent scientists to examine into the feasibility of a national survey of social trends in the United States, and in December of that year I named the present committee under the chairmanship of Dr. Wesley C. Mitchell to undertake the researches and make a report. The survey is entirely the work of the committee and its experts, as it was my desire to have a complete impartial examination of the facts. The committee's own report, which is the first section of the published work and is signed by members, reflects their collective judgment of the material and sets forth matters of opinion as well as of strict scientific determination.

Since the task assigned to the committee was to inquire into changing trends, the result is emphasis on elements of instability rather than stability in our social structure.

This study is the latest and most comprehensive of a series, some of them governmental and others privately sponsored, beginning in 1921 with the report on "Waste in Industry" under my chairmanship. It should serve to help all of us to see where social stresses are occurring and where major efforts should be undertaken to deal with them constructively.

HERBERT HOOVER.

The White House, Washington, D. C.
October 11, 1932.

rapidly and speeding up the changes which lag. The committee does not believe in a moratorium upon research in physical science and invention, such as has sometimes been proposed. On the contrary, it holds that social invention has to be stimulated to keep pace with mechanical invention. What seems a welter of confusion may thus be brought more closely into relationship with the other parts of our national structure, with whatever implications this may hold for ideals and institutions.

The problems before the nation as they are affected by social change fall into three great groups. One group is the natural environment of earth and air, heat and cold, fauna and flora. This changes very slowly; it is man's physical heritage. Another group is our biological inheritance—those things which determine the color of our eyes, the width of our cheek bones, our racial characteristics apart from environmental influences. And this also changes slowly. A third is the cultural environment called civilization, our social heritage, in which change is going forward rapidly. In this framework the problems of change will be presented.

PART I

Problems of Physical Heritage.

The natural environment as a whole changes little—climate is fairly static; the crust of the earth retains much the same characteristics. Only those factors of the natural heritage which are susceptible to human influence show any appreciable change. Forests are cut, chemical constituents of the soil depleted, minerals are extracted and used.

I. MINERALS AND POWER.

In the United States the extraordinary richness of the heritage of national resources has often been stressed. The rate at which this heritage is drawn upon is significant because it is basic to our material well-being. The extent to which we use these resources is shown by the increase between 1899 and 1929 of 286 per cent in mining production, as compared with increase of 210 per cent in manufacturing, of 48 per cent in agriculture, and of 62 per cent in population. Modern civilization rests upon power, upon energy derived from inorganic rather than human or animal sources. Since the beginning of the century the consumption of energy has increased about 230 per cent; and the prices of coal, oil and electricity have not risen more than have general wholesale prices. Iron, the most common element in the tools and machines driven by power, has been plentiful and its price has risen much less than have general prices, and most of the other minerals have risen in price less than the general price level.

But the supply of minerals is limited and exhaustible. As the richer and more accessible deposits are used up, mining proceeds to leaner ores and greater depths, and from year to year the natural obstacles become more serious. How does it happen, then, that the minerals can be used in increasing quantities, yet produced at diminishing costs? The answer is given by a thousand technological improvements in production and consumption. This brilliant achievement is shown in the increasing output per worker: in the coal mines it rose more than 50 per cent during the period 1900 to 1930; in the same period the reduction in fuel consumed per unit of product was over 33 per cent. In the field of the metals, there is a great increase in recovery of scrap, and the drain upon the under-earth supply is thereby retarded. The revolving fund of metal thus created will increase with the years. All of these factors promise further victories in the battle against increasing costs. For the immediate future the outlook is for a growing abundance of minerals available at declining price. After that and long before exhaustion sets in, the problem of rising costs will become more acute. The ultimate outlook is suggested by the position of England, where growing difficulties of mining have swallowed up the gains of technology and the output per worker in the coal mines is less than it was fifty years ago.

Surplus of Minerals.

At the moment the problem which is absorbing the attention of the mineral industry is not one of scarcity but of surplus. Abundance of resources and the competitive organization of mining have led to excessive capacity, causing heavy loss to the capital and labor engaged. But in preoccupation over the problem of too many mines and too many miners there is danger of forgetting the waste of the underlying resources which such destructive competition entails. The best seams and richest deposits are being rapidly stripped, leaving large quantities more or less unminable. In the bituminous coal industry this loss amounts to 150 million tons of minable coal a year, and oil production is a similarly conspicuous example of waste. The money losses in mining have stimulated attempts at control of production and even proposals to modify the anti-trust laws. From the public point of view it is important that any change in economic organization undertaken in the interest of steadier profits and wages should also insure

conservation by preventing waste of the resources.

One of the most practical steps in conservation is to harness the inexhaustible sources of power. Power from the tides is still in the future, although a tidal project at Passamaquoddy Bay is now under consideration. Power from waterfalls, on the other hand, now supplies 36 per cent of the electricity generated by public utilities. The capacity of installed waterwheels has increased sevenfold in thirty years, and projects now in hand insure further large increase. Even so, only about 40 per cent of the potential horsepower has been harnessed. Except for the St. Lawrence the undeveloped resources lie chiefly in regions remote from present markets.

It is clear that development of water power as fast as it can be utilized is in the public interest. Yet there is danger of exaggerating the amount of energy obtainable from this source. At the present time only 7 per cent of the country's energy consumption—if heat be included as well as power—is derived from water, and even maximum development of the potential resources would leave us primarily depending upon fuel. As far as the energy resources are concerned, the heart of the conservation problem lies in preventing waste of coal, petroleum and natural gas.

II. LAND

With regard to the soil the situation is different from that of the minerals. The growing of crops removes essential chemical elements but these can be replaced. It is estimated by our experts, however, that about one-fourth of the cultivated land in the United States, chiefly in the Southeast and Southwest, has lost by erosion a third of its surface soil, and that from another quarter of the land a sixth or more of surface soil has been removed. These are colossal losses and they are increasing every year, yet the threat of an insufficient supply of food or fiber in the future now appears to exist no longer.

There are still nearly 300 million acres of land devoted mainly to pasture which can be put into crops by plowing and planting, and another 300 million acres which could be used for crops after clearing of the forest or after drainage or irrigation. Despite this vast reserve of land available for crop production the nation can ill afford to permit waste of soil resources by erosion and allow the people of a district to be slowly reduced to poverty. Where the land cannot be protected by terracing it would seem that it may be restored to forest or grass. Erosion, of course, leads to the silting of the rivers and to floods, which are matters of national concern. The utilization of eroding lands for forest or grazing would also tend to reduce the surplus of farm products.

Factors of Rural Change.

The economic prospects of agriculture have been changed by the rapid decline of the birth rate, the restrictions upon immigration, the great decrease in exports of farm products, and by progress in technique. There has been no increase in crop acreage for 15 years, nor in acre-yields of the crops as a whole for 30 years, yet agricultural production has increased about 50 per cent since the beginning of the century. The advancing efficiency in land utilization is due principally to the increased use of power machinery in agriculture, and to the application of scientific knowledge. Use of the gas engine has reduced the number of horses and mules by 10 millions during the past 14 years, thereby releasing about 30 million acres of plow land and large areas of pasture for raising wheat and milk animals or for growing food and fiber crops. Total mechanical power used on farms increased from 0.5 horse power per worker in 1900 to 5.6 in 1930. Improvements in animal husbandry have resulted in a further saving of probably 25 million acres of crop land since the World War.

It is estimated by our experts that agricultural output per worker increased 22 per cent between the average of the decade 1912-1921 and the average of the decade 1922-1931. A farmer now provides food for himself and three members of his family, for 12 Americans not living on farms and for 2 foreigners—a total of 18 persons.

The result of these changing forces has been a volume of agricultural production in excess of market demands, and this in turn affords a partial explanation of the net loss in farm population of 1.2 million between 1920 and 1930, although a reversal of population flow has set in since the depression began in 1929. This migration of farmers to cities means an abandonment of crop lands which should be first from the poorer lands, for there is a problem of the rural poverty areas as truly as there is a problem of the urban slums.

The power line is likely to supplement the automobile in drawing farmers to the highways and in causing the gradual abandonment of much land back in the hills. The selective abandonment of the poorer land is being facilitated by the agencies of communication such as the postal service, the newspaper, the telephone, and the radio.

Two Policies for Farms.

Should government endeavor to facilitate or direct this migration from

the farms in the handicapped areas, relocating on more fertile or favorably located land those who wish to continue farming? Often the economies to be obtained in the provision of schools and roads alone would justify the county or State in such action. This might lead to the zoning of rural lands. On the other hand, should government policy aim at retaining as much as possible of the natural increase of the farm population on farms or in rural areas as a means of maintaining the national population?

Abandoned farm lands return to brush but are not likely to be used for lumber production for some time. There are, however, other uses of low grade forest lands: conserving game and fur bearing animals, affording recreation, protecting water supplies and preventing floods. The responsibility for the development of such uses and the reorganization of the school and road systems in regions consisting in substantial part of such lands seem likely to devolve largely upon the State.

The problem of export markets may be serious for a time. Technological progress in land utilization in western Europe and in Russia is proceeding as in the United States, while in northwestern Europe, where most of the exports of farm products are sent, the prospect is for a stationary or declining population within a few decades. Losses in European markets in part may be compensated for by the growth of markets in the countries bordering on the Pacific Ocean. To deal with the agricultural surplus raises the broad question of land utilization and of domestic and foreign markets.

The tendencies which have given rise to these problems of surpluses, markets and shifts in population rest in large part upon two great movements: technological advance and declining population growth. The advance of science and invention may be expected to continue. It may lead to the widespread adoption of mechanical corn harvesters and cotton pickers for the handling of two of our greatest crops, and to the wider use of other agricultural machines now in existence. If so, it will give a premium in crop production to the larger farms on the more level lands, and it will lead to reduction in the number of people engaged in commercial agriculture and to further shifts in population.

PART II

Problems of Biological Heritage.

I. QUANTITY OF POPULATION

Declining Rate Of Nation's Growth

The rate of population growth in the United States has long been declining but this fact has perhaps been obscured because of the size of the net increase decade by decade. Thus the increase from 1920 to 1930 was 17 millions as compared with 14 millions in the years 1910 to 1920, within which the World War occurred. Before the Civil War, however, the population was increasing at the rate of about 35 percent a decade. Between 1920 and 1930 it increased only 16 per cent.

Experts on population have projected their curves into the future and the outlook is startling. Manufacturers who try to estimate future markets have been expecting a population of 140 million by 1940, but the calculations of our contributors, based on information not presented in the decennial censuses, show that the declining rate of increase has been particularly striking since 1923, and that hardly more than 132 or 133 millions are to be expected by 1940. This means that the markets for mine operators, farmers and manufacturers, whose plants may be over-equipped and whose problems are those of overproduction, will be considerably smaller than has been expected, unless foreign markets are expanded, or our domestic standards of consumption are raised.

This Century's Population.

As our statisticians look further into the future, they see possibilities of still greater declines in growth with the probability of a stationary population. They show that we shall probably attain a population between 145 and 190 million during the present century with the probability that the actual population will be nearer the lower figure than the higher. Such a prospect is radically different from that predicted a generation or even a decade ago.

Ideas regarding the domestic market will have to be revised in the light of these estimates, not only by manufacturers and farmers but also by real estate owners, lawyers, doctors, teachers and many others. The problem will be to compensate for less rapidly growing numbers by endeavoring to raise standards of purchasing power and consumption.

America, with its rapidly expanding population and its exploitation of abundant natural resources, has been characterized by exceptional optimism and initiative. Will these traditional traits of the American character suffer by a declining rate of population growth and increasing difficulties in exploiting our national resources? It may be that this will prove to be the case, but we must

make allowance for the highly dynamic factor of invention which is likely to develop new industries, stimulating optimism and energy through the creation of new commodities and new desires.

The Problem of Optimum Population

Shall we aim to have a large or a limited population? This is a major problem in the development of a population policy, and it is a question on which opinions differ. The manufacturer may see in a stationary or diminishing population a limitation of his market, whereas a smaller population may mean a higher standard of living for consumers. A patriotic militarist may have a very different idea of the optimum population from that of a labor leader. Similarly a real estate owner and a social worker may disagree concerning the most desirable numbers. Thus the population policy of the United States as it develops through the coming years will be affected by a variety of conflicting ideals and interests.

But while population policy is shaped by social wishes, knowledge may influence the decisions which are made. One influence may be the amount of unemployment which results from the displacement of men by machines and which may increase with the growing number of inventions. Similarly the methods of controlling the size of the population may differ. The policy of restricting immigration from Europe and of regulating the inflow from Mexico and Canada requires collective action, while it is difficult to control social attitudes toward the natural rates of increase.

The future is likely to bring continuing discussion of the optimum population, which in turn may effect the validity of present predictions. The forces which determine the size of our population may be expected to vary from time to time, so that in the future numbers may fall and later rise again, but within the near future the prospect is for further decline in rates of increase, as the use of contraceptives may spread, if not among those religious groups which now bar them, certainly further into the farming areas and among the groups with lower incomes in cities and villages.

Distribution, Density Of Population

Population policy is concerned not only with the total numbers in the nation as a whole, but also with the numbers in particular regions and localities.

The most significant movements of peoples, however, relate to their concentration in centres of high density where the question is arising whether the larger cities are becoming too crowded to be comfortable and economical. Although this difficulty may be solved by the automatic working of economic forces and considerations of comfort, the delay and costs may prove great. There is evidence that factories have been moving from large cities to smaller places where land and labor are cheaper and living conditions are more favorable. Nevertheless, our largest two cities have continued to grow faster than the general population, though no faster than the total urban population which includes small towns as well as cities. The fastest rates of urban growth from 1920 to 1930 were found in the smaller cities within the orbits of the metropolitan centres. The ideal of the Greeks was to limit the size of their cities, but in the United States most of the effective vocal element in cities appears eager for greater size. Various economic forces have in the past offered encouragement to growth, in part because of the unearned increment of wealth accruing to real estate owners and to other established groups interested in expanding markets.

Suburban transportation has helped to disperse the population of cities. Indeed, the boundary line of the city becomes more and more shadowy in a social and economic sense. The surrounding country is linked to the metropolitan centre by delivery services of stores, by extension of telephone exchange areas, by daily newspaper routes and other similar bonds. The automobile helps to fill up the suburbs, families move outward, and in some cases they engage in gardening or even in part-time farming. Little cities, towns, trading centres and shops grow up along the highways. In short, a new type of population grouping is appearing; not the city, but the metropolitan community—a constellation of smaller groups dominated by a metropolitan centre. As the railroad and telegraph tended earlier to create our cities, so the automobile and the telephone tend now to create our metropolitan communities.

Need for City Planning.

This dramatic development of a new type of population grouping—the metropolitan community—has not only affected city planning but has led to regional planning. A problem for city planning has been left by the outward drift of the city's population. Disorganized areas where the older residential sections impinge upon the business districts have been left to the weaker economic elements and sometimes to criminal groups with resultant unsatisfactory social conditions. The motor age has brought "boom" suburban towns planted with a little planning as

the "boom" towns which burst into existence in the railway age.

This unanticipated type of agglomeration has not only meant a reorganization of city planning, but has precipitated many adjustments of social habits. Large cities throughout the United States have been confronted with the task either of extending municipal services to surrounding suburban communities or of developing some new form of political association. Economic services, lured by gain, have responded promptly. The cultural institutions, schools, churches and similar organizations have found more difficulty in adjusting themselves to the rearranged population; political institutions, unpressed by competition, have been the least adaptive and have remained for the most part the same as in the pre-motor period. The costs involved in maintaining an obsolete political structure are now becoming the subject of conscious consideration and the problem cannot be neglected much longer.

The quantity of population in a particular region is affected by its distribution, the nature of which is changing rapidly; hence, the time is ripe for social and physical planning of these communities. How large our cities should be rests in part on conscious wishes and will power, but it will probably be decided for the most part by powerful economic factors, such as the dispersal of manufacturing and trading centres and business policies dictated by land values and labor costs.

II. QUALITY OF POPULATION

Means of Improving Inherited Qualities

Of the two ways of improving the inherited qualities of a people, the first, mutation, may be dismissed, since our knowledge is still too limited; the second, selection and breeding for desirable qualities, offers possibilities.

But what are the practical possibilities of improving a people by conscious selection? The lack of knowledge concerning heredity and the composition of the chromosomes of prospective parents is undoubtedly an obstacle, but breeders of live stock have accomplished results without this information. The obstacles lie rather in obtaining the necessary control, in the lack of agreement as to which combination of traits is desirable, and in the difficulty in mating of combining sentimental and spiritual values with biological values. The problem is one of research from which in time higher eugenic ideals may emerge.

More immediately urgent is the need of preventing individuals with undesired inheritable traits from having offspring. Such a policy could be enforced in the more marked cases of feeble-mindedness, of which there are less than 100,000 in institutions, but for the large numbers outside of institutions, variously estimated in the millions, who is to decide? The abilities of individuals shade down from competency to idiocy, and it is not at all certain that all low grades of mentality are caused by heredity. So with the other objectionable types, the insane and criminals, it is not known that the factors producing them are inherited. Men often commit criminal acts because of social conditions. Crime fluctuates with the business cycle. In a similar manner, certain types of social experience conduce to insanity. For example, there was a higher percentage of rejections because of mental disorder among men drafted for the United States Army from cities than from rural areas. A few States have passed laws providing for the sterilization of certain inmates of State institutions by an operation reported to be otherwise harmless.

If conscious control of selection now seems remote, it should be remembered that selection is continually occurring none the less, and that a policy is demanded. Natural selection has not ceased and the modern urban environment may be quite as rigorous as that of nature in developing or suppressing physical or mental traits. Discoveries regarding birth control already represent a powerful device for implementing policies of selection, and the birth rate itself a selective agent, is much higher among the groups with a low income than among those with a higher income. The association, however, between large incomes and desirable hereditary traits may not be very marked.

Ethnic Groups Immigration Policies

Birth rates, death rates and migrations have redistributed groups of our population in the past and these forces are at work among our ethnic stocks. Among Negroes death rates are about one and a half times as high as among whites. Death rates are also higher for the foreign born than for native born whites, although the differences are slight for those in the same income groups. Birth rates are somewhat higher among Negroes and foreign born whites than among native whites. The net result is that Negroes constitute a smaller proportion of the population than in earlier years and if present policies of restrictive immigration continue in force, the foreign born will be a declining element.

The present immigration policy of

the United States not only regulates the quantity of the immigrant population but is selective as to quality. Designed to favor certain groups of nationalities, it encourages the Nordic racial types of Northwestern Europe and restricts the Mediterranean and Alpine types of Southern and Southeastern Europe. This policy selects a physical type which closely resembles the prevailing stock in our country, for about 85 per cent of the whites in the United States in 1920 were from strains originating in Northwestern Europe where Nordics predominate. The immigration policy is inconsistent as applied to the non-white races. The entrance of Chinese and Japanese is limited, but not that of the Filipinos or the Mexicans.

Confusion on Heritage.

The question of racial selection is confused by doubt as to which of the so-called racial traits are inherited. Crime and sickness, for instance, are frequently a matter of environment. Many personality traits peculiar to certain peoples are also acquired in the early home environment. The assimilation of immigrants may result in the loss of distinguishing personality traits, unless there is some marked physical characteristic to brand the individual and so to encourage prejudice and psychological isolation. The persistence of these distinguishing traits is encouraged by social segregation, separate languages, family life, and religions, whereas the schools tend to modify them. They persist more stubbornly among non-white immigrants than among the various racial types of European origin. It may be questioned if the present basis of selection according to racial types is a more desirable policy than selection within a race according to the merits and defects of individuals. However, to a certain extent our immigration laws take into account individual qualifications, for example by excluding aliens with records of crime or insanity.

Environment Influences On Quality of Peoples

Breeding is not the only way in which to improve the quality of the people. Americans are taller than they used to be because of dietary changes and a reduction in the diseases of childhood which permanently retard growth; at the same time bad housing and the reduction of violet rays by the smoky skies of cities are forces operating against growth. Participants in sports and athletics benefit thereby; though the number of indoor occupations involving less physical activity appears to be increasing. Such changes in the physical qualities are not inherited, but if the culture giving rise to them continues the gains may not be difficult to maintain. The problem is rather to extend wholesome environmental influences to those of us who now share them in lesser degree, particularly to the great numbers with low incomes. There are limits, however, to the improvement possible by these methods, limits set by biological laws; the stature of a people cannot be indefinitely increased; family strains may vary greatly in their possibilities of development.

Mental and social qualities are peculiarly susceptible to influences of the cultural environment. In early childhood in the family environment the more firmly imbedded traits of personality are fixed, particularly the basis for mental health or disorder. These cultural influences are the subject of the next section. It is clear that within limits the qualities of peoples are susceptible of great variation because of cultural change. There is one possible type of influence which may be overwhelming if it should be developed. This is the influence of physiological invention. One illustration is the possible influence of new chemical knowledge on the regulation, growth and functioning of the hormones, particularly those associated with certain endocrine glands, with possibly astounding effects on personality and the quality of the population.

PART III

Problems of Social Heritage.

I. INVENTIONS AND ECONOMIC ORGANIZATIONS

Apart from rates of population growth, most of the social changes which are taking place today are in our social environment rather than in the natural environment and biological heritage. The fact that conditions in 1930 are different from those in 1920 or 1900 is explained by changes in culture, not in man or nature.

Material Culture Of Populations

The magnificent material portion of our culture has been developed by scientific discoveries and inventions applied to a rich natural heritage. This is well understood, but what is less understood is the dynamic nature of the material culture, and the fact that the problems of society arising out of a changing technology are produced in large measure by this dynamic element. More and more inventions are made every year, and there is no reason to think that

technological developments will ever stop. On the contrary, there is every reason to expect that more new inventions will be made in the future than in the past. It has required on an average about a third of a century for an invention to become successful after it has been made, and many new or unheard of inventions are now in existence which will have wide use in the future. The death rate of inventions is so great, however, that it is not easy to tell which will be successful. It may be that the world will find much use for talking books; school and college students may listen to lectures by long-running phonographs or talking pictures; moving pictures may be transmitted by wireless into houses; seeing with that new electric eye, the photo-electric cell, and recording what is seen, appear to have almost unlimited applications; new musical instruments different from any now in use may be given to us by electricity; the production of artificial climate may become widespread; an efficient storage battery of light weight and low cost might produce changes rivaling those of the internal combustion engine. And these are only a few of the myriad possibilities from new inventions in the future.

Social Problems And Communications

The machine got its modern social significance from the earlier phase of the industrial revolution. Its later phase is characterized by inventions in the fields of communication and transportation which have brought about remarkable developments in the transmission of material objects, of the voice, of vision and of ideas.

The first problems raised by these inventions were those of coordination and competition, involving the railroad and the bus, the telegraph and the telephone, the newspaper and the radio. Similar problems are created by all new inventions, but because of their public aspects the recent inventions in communication have involved to an unusual degree planning, regulation and control.

Another set of problems cluster about mobility. These involve housing, home ownership, family life, child welfare, recreation, residence, voting and citizenship, land values, increases and declines in population and migrations of industry. The transmission of goods, of the voice and possibly of vision may act as a retarding influence on human mobility in the future and may cause a development of more remote and impersonal direction and controls.

A further set of problems center about the effectual shortening of distances and the increasing size of the land area which forms the basis or unit of operation for many organized activities. Closer communications favor centralization in social life, in domestic politics and in international relations. Thus the units of local governments laid out a century or more ago are now too small for the discharge of various functions. Problems of jurisdiction arising from the lessened significance of State boundary lines are increasing. Even national units may be too small in the future, but this is an embarrassment felt more acutely by other countries than the United States.

Regional Isolation Ended.

A final group of problems arising from the inventions in the field of communications concern the greater ease and extent of their diffusion. Regional isolation is being broken down all over the world. Indeed, the spread of cultures throughout history has been dependent upon transportation and communication and a social revolution is now under way in the Orient fostered by these agencies. In general, both here and abroad cities are the great centers of dispersal of new developments, and from them new manners and customs, new ideas and useful projects spread to the village and countryside. The agencies of mass communication increase the possibilities of education, propaganda and the spread of information. A collateral descendant of George Washington flew in 1932 in a single day over all the routes which Washington had traversed in the course of his lifetime. Today, a flight over the poles is known almost instantly and a single speaker may address an audience of 100,000,000. These developments bring problems of mass action, of mass production and of standardization. It is, of course, true that opening channels of communication tends to produce uniformities of speech, manners, styles, behavior and thought; but this tendency is counteracted in part by the increasing specializations arising from the accumulation of inventions which bring to us different vocabularies, techniques, habits and thoughts.

Problems Raised by Changing Environment

Among inventions other than those of communication, but especially in machines of production, there has been a continual development. A larger proportion of work by machines, and a smaller proportion of human labor is to be expected in the future. In 1870, 77 per cent of the gainfully occupied persons in the United States were engaged in transforming the resources of nature into objects of usable form through manufacturing, mining and agriculture; in 1930 only 52 per cent. There are indeed a few cases of wholly automatic

factories and automatic stores and many automatic salesmen. Nor are the heavy productive machines the only ones which are increasing. The modern American surrounds himself with small tools and machines for personal use, such as the typewriter, the radio, the fountain pen, the toothbrush, the golf stick, the sunlight machine and the ice-making refrigerator.

In 1851-1855, 6,000 patents were granted in the United States; in 1875-1880, 61,000; in 1901-1905, 143,000, and in 1926-1930, 219,000. This growing number of inventions and scientific discoveries has brought problems of morals, of education, of law, of leisure time, of unemployment, of speed, of uniformity and of differentiation, and its continuation will create more such problems. Social institutions are not easily adjusted to inventions. The family has not yet adapted itself to the factory; the church is slow in adjusting to the city; the law was slow in adjusting to dangerous machinery; local governments are slow in adjusting to the transportation inventions; international relations are slow in adjusting to the communication inventions; school curricula are slow in adjusting to the new occupations which machines create. There is in our social organization an institutional inertia, and in our social philosophies a tradition of rigidity. Unless there be a speeding up of social invention or a slowing down of mechanical invention, grave maladjustments are certain to result.

Industrial Technique; Economic Organization

To put inventions to practical use often requires change in parts of the economic structure. The character of the work called for, the amount, the classes by whom it is performed, the materials used, the location of industrial plant, the capital investment, the selling methods, the prices of materials and products, the disbursement of wages, the profits made—these and a hundred subsequent matters are affected by improvements in machinery and industrial procedure. When the pace of technological progress is rapid, the business enterprises which grasp the new opportunities for gain bring to pass mass changes in economic conditions, and unwittingly produce a host of economic problems. All of these problems may be summed up in the question: How can society improve its economic organization so as to make full use of the possibilities held out by the march of science, invention and engineering skill, without victimizing many of its workers, and without incurring such general disasters as the depression of 1930-1932?

Distributing Costs Of Nation's Progress

Even before the business collapse of 1929 Americans had become painfully alive to the rapid growth of technological unemployment and during the depression the tidal wave of cyclical unemployment has added its millions to the involuntarily idle. The depression also has put employers under the severest pressure to devise more economical methods of production, which mean in many cases the use of less labor to turn out a given volume of goods. At best, the problem of technological unemployment promises to remain grave in the years to come.

One hope for a solution is that inventions of new products will add to employment more rapidly than the invention of labor-saving machines and methods reduces it. A change in the distribution of income which put more purchasing power in the hands of wage earners would enormously increase the market for many staples and go far toward providing places for all competent workers, but for the near future we see little prospect of a rapid increase of wage disbursements above the 1929 level. Another possibility is a great expansion of exports; but in a tariff-ridden world that also seems a dim hope. Barring a marked growth of demand, various palliatives for the suffering caused by unemployment will receive much attention. The six-hour day and the five-day week are methods of distributing the loss of jobs in a less inequitable fashion. Unemployment insurance has been rapidly gaining adherents in this country; but whatever its merits for tiding wage earners over slack seasons and moderate cyclical depressions, it cannot provide for those who are out of work for long periods. On the other hand, the technologically unemployed are a changing aggregation of individuals, and a solvent unemployment fund would do much to mitigate the distress which many now suffer before finding new openings. Perhaps the hardest cases to help are those of men and women thrown out of work too late in life to appear desirable applicants for new positions. An extension of old age pensions to care for such victims of progress may bulk large in future discussions.

Impressed by Misery.

The committee is aware of the numerous objections urged against these schemes of social insurance, and of the heavy costs which they impose upon society; but it is also impressed by the inarticulate misery of the hundreds of thousands or millions of breadwinners who are deprived of their livelihood through no fault of their own. To put the cost of unemployment squarely upon those who

remain at work, upon employers and upon the public purse makes every one conscious of the difficulty and focuses attention upon the need of devising more constructive methods for dealing with it.

While wage earners are the most numerous, they are by no means the sole sufferers from technological progress. People whose property is rendered valueless by new methods may in future demand compensation after some fashion. For example, investors in public utilities which have become unprofitable by reason of competition which they cannot meet and which the state will not prevent may demand that government buy their holdings. But this is a hazardous speculation and it may be premature to press it further.

The Large Problem Of Economic Balance

In the halcyon days in 1925-1929, there were many who believed that business cycles had been "ironed out" in the favored land. Everyone now realizes that we have been suffering one of the severest depressions in our national history. Those who are acquainted with past experience anticipate that, while business will revive and prosperity return, the new wave of prosperity will be terminated in its turn by a fresh recession, which will run into another period of depression, more or less severe.

Whether these recurrent episodes of widespread unemployment, huge financial losses and demoralization are an inescapable feature of the form of economic organization which the western world has evolved is a question which can be answered only by further study and experiment. That the severity of the current depression has been due in large measure to non-cyclical factors is generally admitted. But this admission means merely that besides checking the excesses of booms, we must learn how to avoid errors of other types as well before we can hope to make full use of the productive possibilities which modern technology puts at our disposal.

Competition for Profits.

Reflection upon this range of ideas leads to more fundamental issues. The basic feature of our present economic organization is that we get our living by making and spending money incomes. The practice offers prizes to those who have skill at money making; it imposes penalties upon those who lack the ability or the character to render services for which others are willing to pay. A decent modicum of industry and thrift is maintained by most men and women, and the incentive to improve industrial practice in any way which will increase profits is strong.

When business is active and employment full, this scheme of organizing the production and distribution of real income yields results upon which we congratulate ourselves. Probably no other large community ever attained so high a level of real income as the inhabitants of the United States enjoyed on the average in, say, 1925-1929.

But even in good times it is clear that we do not make full use of our labor power, our industrial equipment, our natural resources and our technical skill. The reason why we do not produce a larger real income for ourselves is not that we are satisfied with what we have, for in the best of years millions of families are limited to a meager living. The effective limit upon production is the limit of what the markets will absorb at profitable prices, and this limit is set by the purchasing power at the disposal of would-be consumers.

Wages and Dividends.

Yet how can larger sums be paid out in wages and dividends? No business can pay wages for making goods which will not sell at a profit, and no business can make a profit if it pays wages higher than its competitors for labor of the same grade of efficiency. Of necessity the business organizer's task is often the unwelcome one of keeping production down to a profitable level. There is always danger of glutting the markets—a danger which seems to grow greater as our power to produce expands and as the areas over which we distribute our products grow wider. Despite improvements in communication, increased accuracy in business reporting, the strenuous efforts of the Department of Commerce and the rising profession of business statisticians, the task of maintaining a tolerable balance between the supply of and the demand for the innumerable varieties of goods we make, between the disbursing and spending of money incomes, between investments in different industries and the need of industrial equipment, between the prices of securities and the incomes they will yield, between the credit needed by business and the volume supplied by the banks seems to grow no easier.

When these balances have been gravely disturbed, business activity is checked by a recession, which is followed by a depression of industry, trade and finance. Then our scheme of economic organization yields results which satisfy no one. The income of the whole population falls by 10 or 20 per cent; in extreme depressions by a substantially greater figure. And these average losses are accompanied by appalling individual tragedies in millions of cases, scattered through all classes of society, but commonest

among those who have few reserves. To maintain the balance of our economic mechanism is a challenge to all the imagination, the scientific insight and the constructive ability which we and our children can muster.

Economic Planning A Central Problem

To deal with the central problem of balance, or with any of its ramifications, economic planning is called for. At present, however, that phrase represents a social need rather than a social capacity. The best which any group of economic planners can do with the data now at hand, bulky but inadequate, is to lay plans for making plans. Those who know most about the actual conduct of the work of the world realize most keenly the magnitude of the task involved in planning. To work out schemes which could be taken seriously as a guide to production and distribution would require the long collaboration of thousands of experts from thousands of places. In addition to the accumulation and sifting of countless figures not now available, planners would have to decide intricate problems of social theory, either by thinking them out, or by accepting arbitrary rules. To gloss over the difficulties of the task is no service to mankind; to face them honestly should not discourage those who have faith in men's capacity to find their way out of difficulties by taking thought. As the task of planning economic relations is faced in detail, it is not unlikely that modest schemes will be devised which will make the present organization work more steadily. It is more in line with past experience to anticipate a long series of cumulative improvements which will gradually transform existing economic organization into something different, than to anticipate a sudden revolution in our institutions.

Yet the segment of American experience, which we are reviewing includes a brief period during which changes in economic organization were made at a rapid pace—quite overshadowing for the time being the pace of technological changes.

Economic Precedent Set.

Promptly upon entering the World War, the United States followed the example of its allies and opponents by seeking to mobilize economic resources behind its military program. With extraordinary rapidity the Federal Government not only became incomparably the greatest employer in the country, incomparably the greatest buyer of goods—all of which it had become in earlier wars—but it also assumed direct control over fundamental economic activities. It took the railroads and many of the ships out of private hands. It regulated exports and imports systematically by licenses. It gave priorities in transportation, materials and use of men to producers of war materials, and purposely repressed industries non-essential to military efficiency or civilian morale. It intervened between employer and employee through the war-labor boards. It set up a Food Administration and a Fuel Administration. It fixed maximum and minimum prices for thousands of commodities. And it imposed all of these drastic restrictions upon private initiative and free enterprise through the zealous cooperation of hundreds of business executives who served as officials on nominal pay.

Despite the wastes and confusion attending upon this sudden overturn in economic organization, the mobilization served its purpose. In retrospect it offers a significant illustration of the rapidity and the success with which a people can recast its basic institutions at need. Seemingly, what engineers regard as the slow pace of change in economic organization is due more to absence of unity in will and purpose than to lack of capacity to imagine and carry out alterations. In 1917 the country was nearly unanimous in putting victory in the war above all other aims. In this supreme aim it had a criterion sufficiently definite to determine what should be done. No similar revolution could be effected in times of peace, unless a similar agreement in purpose, supplying an equally definite criterion of social values, could be attained. But is it beyond the range of men's capacity some day to take the enhancement of social welfare as seriously as our generation took the winning of a war?

Current Changes in Economic Institutions

To those who look behind cherished phrases to the actualities of current life, it is clear not only that economic institutions can be changed, but also that they have been changing during the period covered by this survey of social trends. Private property, for example, is commonly supposed to be one of the fixed principles of our polity. But generation by generation the right of a man to do what he will with his own has been curbed by the American people acting through legislature and administrators of their own election. Perhaps the most spectacular instances have been the abolition of property rights in slaves by the Proclamation of Emancipation and the calm disregard of property rights in the liquor traffic shown by the passage of the Eighteenth Amendment, but these are only two instances among thousands of cases in which consideration of the public wel-

fare has been deemed to justify interference with property. Numberless detailed restrictions have been placed upon the uses of particular kinds of property—for example, municipal ordinances concerning the character of buildings which may be erected on city lots or the character of business which may be conducted therein. We have developed elaborate State and Federal systems for regulating an expanding list of public utilities. Government discriminates between citizen and citizen on the basis of the amount of property owned. The fraction of his income or of his inheritance which a man is required to pay over to the public treasury depends upon how large that income or inheritance is. Recipients of "earned" incomes are often taxed less heavily than recipients of incomes from property. Nor are transformations of property rights effected solely by government. Competent legal students of modern business practice hold that quietly but surely the investor as a part owner in a corporation is being shorn in effect of almost all his privileges, except that of drawing such dividends as the directors declare and selling his stock when he sees fit. And of course the small business man often declares that his field of initiative is being gradually hemmed in by the rapid increase of great corporations.

Greater Public Control.

How much farther such changes will go no man can say. It is conceivable that without any surrender of our belief in the merits of private property, individual enterprise and self-help, the American people will press toward a larger measure of public control to promote the common welfare. One possibility is a further extension of the list of public utilities to include coal mining and perhaps other industries. Progressive taxes may be graded at still steeper rates. An upper limit may be put upon inheritance. Public ownership may be extended, as suggested above, on the plea of security owners who see no escape from heavy loss except through sale to the government. Small business men may succeed in getting drastic restrictions placed upon corporate enterprises. Farmers may demand and receive further special legislation to lighten their burdens. Labor organizations seem likely to push with vigor various plans for social insurance. And among the interests which will demand that government concern itself actively with their needs, large corporate enterprises will continue to occupy a prominent place.

It is not likely that all of the possibilities listed here will become actualities, but it seems inevitable that the varied economic interests of the country will find themselves invoking more and more the help of government to meet emergencies, to safeguard them against threatened dangers, to establish standards and to aid them in extending or defending markets. Our property rights remain, but they undergo a change. We continue to exercise an individual initiative, but that initiative has larger possibilities, affects others more intimately and therefore is subject to more public control. Since government action means more to us, we call for more of it when in need, and object to it more strenuously when it hampers our plans.

While changes of this type seem bound to continue they can be made more conducive to the general welfare if they are guided by understanding and good will than if they are the outcome of a confused struggle between shifting power groups. Whether we can win the knowledge which is needed to guide our behavior wisely and apply this knowledge effectively to our common concerns, are questions which the Committee must raise, but cannot answer.

II. SOCIAL ORGANIZATIONS AND SOCIAL HABITS

The economic structure of course affects the other institutions of society, setting the stage for many of the activities of mankind and modifying the potentialities of life in innumerable directions. Its influence is particularly powerful on that great group we call labor, on our consumption habits and on the conditions of rural life. It also affects various other groups and such institutions as the family, the church and the school, and has much to do with the way in which we spend our leisure time. And all of these social institutions and habits affect the economic organization as well. All, indeed, are interrelated, and often the economic changes come first and occur more rapidly than the correlated changes in other parts of the social structure.

The Factor of Labor in Society

Wage earners may be viewed both as a factor in production and a great group in modern society. In the former role their record of labor in production has shown steadily increasing efficiency as measured in output per worker, an increase of 50 per cent in the manufacturing industries since the beginning of the twentieth century. In part this has been due to the aid given by machine and in part to the organization of work more closely in accord with the principles of scientific management, supplemented by wiser consideration of personal factors in working relations. Strikes have declined about 80 per cent since the World War. In so far as increasing production may be due

to the growth of technology the prospect is very bright; in so far as it is due to harmony in relationships between employer and employee, the past decade may have been exceptional and friction and strife may arise more frequently in future.

One of the problems of the future will be the condition of labor in industry and the part played by wage earners and their organizations in influencing these conditions. This problem at one time centered around the question of decent physical conditions of work and the attitudes of employers and workers. Such conditions have been better since the war, and the growth of scientific management should bring about further improvements, but this is a vast task and there will no doubt remain many grievances and complaints without satisfactory means of adjustment.

Democracy in Industry.

The problem of the conditions and role of labor has been associated at other times with the idea of industrial democracy, an extension into industry of the idea of political democracy with revolutionary possibilities. For a time, around the period of the World War, it appeared as if the movement might make a beginning here and there. In post-war years, however, the movement for better management has advanced and less is heard today of industrial democracy. Solutions may be sought along the lines of management and plant organization or along the lines of industrial democracy. Which set of solutions proves dominant is an issue which will profoundly affect the status of labor in modern society and as such is vital not only to the workers but to the community as a whole.

From the beginning of the century until the depression beginning in 1929 labor's standard of life has been raised about 25 per cent, as measured by the purchasing power of wages, although this increase prevailed through only a few of the thirty years. In the two years following 1929, the aggregate money earnings paid to American employes fell about 35 per cent while the cost of living declined 15 per cent.

Along with health and happiness, a high standard of living is a great desideratum of struggling mankind. Abundant natural resources, a slowly increasing or, stationary population and an ever expanding technology all point over the years to a higher standard of living, if the various possible strains on the economic organization do not weaken it for too long periods. Such strains appear in business depressions, in wars, in revolutions or very rapid transformations and in weaknesses in some particular part of the structure. For the very near future the standard of living may decline because of the menace to wages caused by unemployment, the possible slowness of economic recovery from the depression and the weakness of collective action on the part of wage-earners. Certainly every effort should be made to prevent any lowering of the plane of living.

Adequacy of Wages.

No doubt the adequacy of wages for meeting minimum standards of living will long remain a matter of dispute. The problem of wage adequacy is affected by the appeals of new goods such as radios, automobiles, moving pictures, telephones and reading matter. The number of such items in the future will be greater, and sacrifices in food or in other ways which affect health will be made, unless all of us can be better educated as consumers. There is, however, one interpretation which should be considered. Death rates are still much higher in the lower income groups than in others. Until a point is reached where the death rate does not vary according to income, it seems paradoxical to claim that wage

Poverty is by no means vanquished, although how widespread it may be is not now known, for there have been no recent comprehensive studies of family income and expenditure. The indications are that even in our late period of unexampled prosperity there was much poverty in certain industries and localities, in rural areas as well as in cities, which was not of a temporary or accidental nature. The depression has greatly intensified it. After this crisis is over the first task will be to regain our former standards, inadequate as they were. The longer and the greater task, to achieve standards socially acceptable, will remain.

In addition to their effort to raise standards of living, wage earners have had a further objective in trying to shorten the hours of work, and since the beginning of the century hours have been shortened by about 15 per cent. But such an average figure conceals a great variety of conditions. In several industries the hours worked were as high as 60 per week in 1930 and in others as low as 44. Pioneer and Puritan habits and philosophies regarding long hours of labor have given ground slowly before the oncoming machine, but long hours of toil promise to be less in the future, and with this lessening of labor comes the problem of how best to utilize the hours thus saved.

No Unemployment Solution.

While there has been gain to labor in higher earnings and shorter hours, there has been no such success against the terror of unemployment. Along with physical illness and mental disease unemployment ranks as a major cause of suffering. Fortunately it has been less extensive among

married men than among the widowed, separated and divorced, and much less than among the single, if we may judge by a few sample studies. Fewer women than men have lost their jobs, and the old appear to have remained unemployed a much longer time than the young. According to an estimate commonly used, there were 10,000,000 unemployed in the summer of 1932, although if there were a system of recording those out of work the margin of error in this estimate might be found wide.

Insecurity of employment is characteristic of the economic process, and no doubt if control of rates of change were possible, unemployment could be greatly reduced. Free land no longer offers an outlet. Emergency relief is inadequate. The larger problem seems to be that of making the proper application of the principle of insurance, discussed elsewhere.

The membership of American trade unions declined from 5 million in 1920 to 3.3 million in 1931, the first time in American history that the unions did not gain in membership in a period of prosperity. Of great significance also is the fact that in the big industries, such as coal, meat packing and steel, the unions have lost ground and have made no gains in others, such as the manufacture of automobiles. When other functions than membership are considered it is clear that the organization of labor has not gone forward as have other parts of the economic system. Organizations of employers and of employes have changed at unequal rates of speed. Unless labor organizations show a more vigorous growth in the future other resources of society must be drawn upon to meet these problems.

The Consumers and Their Perplexities

The rising trend of money incomes after 1900 meant that millions of families had more money to spend than ever before. The shortening of working hours meant that these consumers had more leisure in which to enjoy goods. The expansion of physical output meant that business men had a larger volume of goods to market. That recently invented goods bulked large among these products meant that manufacturers and merchants had to teach masses of men and women new tastes and ways. The changes which occurred in consumption habits before the depression seem explicable mainly in terms of these four underlying trends.

To begin with the task of forcing new products into family and individual budgets: The sponsors of novelties made use of all the arts of publicity to arouse unsatisfied longings. Their success was promoted by the fact that people with more than their accustomed sums of money to spend do not know from past experience how they can get the most satisfaction from the margin, and must experiment a bit. Hence they are more than usually open to suggestions conveyed by advertising, or the examples of others. By extending widely the device of instalment selling, this margin of unaccustomed purchasing power at the disposal of buyers was made broader, and gave the promoters of novel products a still better attack upon the consumer's mind. Meanwhile, the increasing rapidity and efficiency of communications were making it possible to wage selling campaigns on a fighting front which stretched across the continent. It is doubtful whether any earlier decade in the country's history had seen the wholesale adoption of so many new goods, such considerable changes in the habits of consumers, as the years 1920-1929.

New Theory of Selling.

The financial motives for launching new products have always been strong. The maker of a new article which appeals to buyers can hope to escape at least for a few years from close price competition. In 1920-1929, when output was increasing with unusual rapidity and wholesale prices on the whole were sagging, these motives were peculiarly strong. But the favorite methods of seeking to profit from new products seem to have changed in a measure. In the past, the novelty has often been held at a high price for years, and only gradually reduced to a level at which the masses of wage earners could afford to buy. Recently this process has been telescoped. Men who believed they had a novelty with a wide appeal often tried from the start to bring their article within the reach of as many consumers as possible, and hoped that they might realize the profits yielded by small margins multiplied by millions of sales.

Faced by such tactics, the purveyors of long familiar goods have had difficulty in maintaining their shares in the consumer's dollar. In self-defense, they too have resorted to high-pressure salesmanship, payment by instalments, and the like. Hence an enormous increase in the thought and the money lavished upon selling, and an enormous intensification of the attack upon the consumer's attention. Not only is the housewife solicited to buy for two dollars down and a dollar a month a dozen attractive articles her mother never dreamed of; she is also told of unsuspected merits in products she has used all her life, which now come in new packages under seductive brands. The task of making wise choices becomes harder the more products are diversified the more

genuine novelties appear in the list, the more old types are dressed up in new wrappings, and the more conflicting advice is dinned into the buyer's ears.

Earning and Spending.

The difficulty is a profound one, resting in the twist given our thinking as individuals by our scheme of institutions. Under our form of economic organization, the economic status of a family depends primarily upon the size of its money income. Hence, we devote far more attention to making money than to spending it. For example, in passing upon tariff issues at the polls, we are influenced much more by arguments about the effect of import duties upon wages, employment, and profits than by arguments about their effects upon the cost of living. There is scarcely a trade or profession in the country which has not formed an association to safeguard its economic prospects. Every member of every one of these associations is also a consumer; that is the only economic characteristic we all have in common. But we give not a tithe of the thought to this basic common interest which we give to the task of getting more dollars for our individual selves.

Our emphasis upon making money is reinforced by the technical difficulties of spending money. Consumption involves the buying of a large number of different commodities, mainly in small lots. No single price means much to us; nor does the quality of the single purchase mean a great deal. To make much trouble about any one item scarcely "pays." To act wisely about all the issues involved is beyond our capacity as individuals. Yet our interests as consumers constitute our fundamental economic interests. Or are we mistaken when we say that most men work in order that they and their families may enjoy a comfortable living?

Help for the Consumer.

It would seem that there is little likelihood of improving common practice except by the development of special organizations to promote our interests as consumers more effectively than we can promote them as individuals. Government bureaus might conceivably play that rôle; but so far as the American Government is representative of the American people it shares the basic defect in our thinking, and therefore seems little likely to correct it. As money makers, we can be relied upon promptly to object to any official service to consumers which jeopardizes our individual interests as producers. To give detailed advice about the qualities and "values" of competing products would require continual revisions to keep the information up to date. Any bureau which undertook such a service would invite charges of favoritism. It is not easy to see how the government could surmount the difficulties. Private ventures toward supplying what is needed in the way of counsel are being tried; but the scale of the services now rendered is small. "Home economics" courses are given to an increasing number of pupils in schools; but it is difficult to make these courses deal realistically with the rapidly shifting problems which the housewife confronts as a buyer. In short, the prospect of making our habits of consumption more rational and of getting the maximum satisfaction made possible by our technical progress is not bright. We may be losing ground, and perhaps we shall continue to lose for a long time to come.

Rural Trends and Rural Problems

The lives of the inhabitants of our great rural areas are being profoundly modified by a score of factors. Improved communications, the advantages of quantity production and possibilities of national marketing are increasing in all sections of the country that tendency toward uniformity of American life which has long impressed foreigners accustomed to the picturesque variations of housing, dress, manners and speech in Europe. Those groups of the population which change their economic and social habits most slowly are now objects of this pressure. Cities have long been subject to rural influences through migration. Now rural communities—villagers as well as farmers—are obtaining from the cities, where most inventions are made, more of the new conveniences and amenities which invention offers, and find that they are entangled in perplexities, arising from the fact that new and old habits do not fuse harmoniously. Thus the economic union of the country and the village is assuming new forms, largely shaped by the automobile and the communication inventions; but the adjustments of school, church and government are proving difficult. The trend toward the village has weakened the open country churches, and has not brought country members to the village churches as rapidly as the country churches are closed. In the districts which have not adopted the consolidated school, there are still many small open country schools with only a few pupils. Village high schools and commercial schools draw students from the surrounding farms which do not share in the control of educational policy. Local governments act up a century ago in jurisdictions based upon travel by horse and, upon wealth largely in farm lands are not suited to the extended areas of operations

caused by the automobile and the railroad or to the newer forms and distributions of wealth. These illustrations show the nature of the problems of rural and village life caused by the economic and technological forces of change. The issue in part is one of an improved coordination of villages and farms, but it is also a problem of better union with the cities. These relationships affect not a small class, but the whole body of the nation. There are approximately 30 million people living on farms and 32 million more in communities with populations of less than 10,000. While many rural communities may have passed the peak of difficulties in making their adjustments to the automobile and its concomitants and in these respects are becoming more stable, we must expect that further changes initiated elsewhere will necessitate further adjustments in the years to come. The process is one of diffusion of new agencies of change from centers of dispersal along the channels of communication, reaching last those places farthest removed from their point of origin.

The plane of living in many far outlying rural sections has been but slightly affected by recent improvements. In the richer districts higher standards of living are set up, education is strengthened, and there are more new improvements. In poorer sections usually far removed from the great zones of transportation, there are higher mortality rates, and the knowledge upon which effective citizenship is based is more difficult to obtain. The idea of a national minimum standard—in health, in education, in culture as well as in income—below which citizens should not be allowed to fall is applicable to localities as well as to individuals. Recognition of the difficulties of the poorer or more isolated communities in helping themselves effectively has led to a wide use of grants in aid, whereby assistance from central sources or richer centers is extended under certain conditions. Because of utilization of this principle in the past decade, fewer mothers have died in childbirth and many children are better educated, to mention only two effects. It should be realized, moreover, that the State aid extended to rural schools and other rural institutions is small in comparison with the contribution which the countryside makes to the cities in the form of the millions of young people, ready for life's work. The cost of rearing and educating the migrants from the farms to the cities during the decade 1920-1930 has been estimated by our experts at about 10 billion dollars.

Grants Not Necessary.

Maintenance of a national minimum by grants in aid would not be necessary if a very large area were used as the base for collecting revenue and making expenditures. In cities the budgetary unit is not the ward but the whole city, and thus there is no need of a grant in aid to a poor ward in order to maintain sanitation, health and education. Since communication is unifying regions as cities are unified, the problem centers on grants in aid or changes in sizes of governmental units. In either case the spirit of local government is affected, but that has already been modified by the communication agencies.

How radically the countryside will be transformed by machinery, transportation and communication remains to be seen. These were the forces which made modern cities. Now they are extending their sway over rural regions with possible transformations in manners, morals and customs.

The Importance of Minority Groups

Unless the recent restrictions upon immigration are relaxed or the declining trend in the natural increase of color groups is reversed, the much debated problem of minority ethnic groups will become less acute, although the relationship of Negroes and whites will raise continuing problems. From time to time new elements in the population may be introduced, such as the recent accession of Filipino and Mexicans. The development of distant peoples for whose welfare the United States has assumed a degree of responsibility has created a problem which requires attention, and there are signs of a more alert and sympathetic understanding. Yet our country is a colonial power without a well-developed colonial policy.

The problem of the minority groups both within and without the continental United States is not so much racial as cultural. Adaptation needs to be mutual if the varied strains are to be knit into a productive and peaceful economic and social order. Social discrimination, injustice and inequality of opportunity often block the path of adaptation both in the

case of the foreign born and of native color groups. In the past the relations of Negroes and whites have been marred by evidence of friction and injustice, but more recently there has been a growing spirit of accommodation. As Negroes have moved northward and westward from Southern towns and cotton fields, new questions have arisen over their entrance into industry and politics, questions which may become more widespread in the future. Their elevation in the economic and cultural scale will probably mean a more effective group consciousness. Rights of minorities need especially to be guarded and interpreted with understanding, such understanding as develops most soundly from mutual discussion and mutual action.

Demands of Minorities.

While some of the problems presented by minority groups based upon race and nationality seem likely to decline in prominence, the cognate problems of groups with special interests based upon economic or occupational needs will loom large in the future. Many of these groups will undoubtedly become more insistent in their demands and their methods of securing recognition may raise new questions. The forces of technology and science are leading to a variety of associations based on economic interests, and in a country whose political representation is geographical these non-territorial interests have no direct government channels through which to make themselves felt. Occupational and economic groups have thus been forced to devise other ways of expressing themselves—by propaganda, by lobbying and by work through associations. As society becomes more heterogeneous in its economic interests the problem of minority groups of this kind promises to become more complicated and more grave. Indeed, group conflicts of one kind or another still remain as a national social problem.

The National Family And Its Problems

The family is primarily the social organization which meets the need of affection and provides for the bearing and nurture of children. It is sometimes forgotten that it could once lay claim on other grounds to being the major social organization. It was the chief economic institution, the factory of the time, producing almost all that man consumed. It was also the main educational institution. The factory displaced the family as the chief unit of economic production in large part because steam, which took the place of man power, could not be used efficiently in so small a unit as the home. Some of the economic functions of the family were transferred to the factory and store, although it remains the most important consumption unit. At the same time, the educational and protective functions were transferred in part to the State or to industry. Other institutions, organized on a large scale, less personal in character, less steeped in feeling, but with greater technical efficiency, grew up outside the home and gradually extended their influence upon the lives of members of the family in their outside activities. These changes in industry have been more rapid than those in the family, as witnessed by the survival of old forms of family law, of the patriarchal-employer conception of the husband, of the old theories as to the proper place of women in society, and of the difficulties of adequate child training.

Family Has Weakened.

The various functions of the home in the past served to bind the members of the family together. As they weakened or were transferred from the home to outside agencies, there were fewer ties to hold the members, with a consequent increase of separation and divorce. Divorces have increased to such an extent that, if present trends continue, one of every five or six bridal couples of the present year will ultimately have their marriage broken in the divorce court. This prospect has led to much concern over the future of the family, and prophecies that it will become extinct. Anthropologists, however, tell us that no people has ever been known without the institution of the family. On the other hand, many peoples have had higher rates of separation and remarriage, especially those with simpler cultures than ours. Few cultures, however, have or ever had families which perform as few economic functions as do American families today dwelling in city apartments. These facts suggest, as does a projection of the divorce curve, that our culture may be conducive to further increases in divorce unless programs are instituted to counteract this tendency. The growing divorce rate apparently has not acted as a deterrent to marriage, for the married percentage of the population has been increasing during the 40 years for which there are records.

With the weakening of economic, social and religious bonds in the family, its stability seems to depend upon the strength of the tie of affection, correlated sentiments and spiritual values, the joys and responsibilities of rearing children. How to strengthen this tie, to make marriage and the family meet more adequately the personality needs and aspirations of men and women and

children is the problem. This is a task in which the clergy and clinics are already showing an increasing interest. Much more knowledge is needed of the psychology of emotional expression and there is opportunity and need for the artist as well as the moralist. There are few problems of society where success would bring richer rewards.

Happiness as Goal.

Back of the facts on numbers of marriages and percentages of divorce, there are diverse personalities and the play of human emotions which defy exact measurement. Happiness and unhappiness have been little studied by science, yet happiness is one of our most cherished goals. As economic institutions are the clue to the standard of living, so, perhaps, the institution of the family is nearest that elusive thing called happiness. Opinions vary as to how much unhappiness there is in marriage, but in several studies, with rather large samples, generally among educated groups, around three-fourths or four-fifths are reported as happily married, either by the married persons themselves or by close friends of the families. These ratings are fairly constant. While science has thrown little light on what happiness is, it appears to be closely bound up with the affections. The family, of course, does not have a monopoly of the affectional life, and happiness may be found in work, in religion and in many other ways. Although closely related to the affections, happiness is based upon the whole personality and its successful integration, and this integration goes back to childhood and the family setting. The family is not only concerned with the happiness of adults, but by shaping the personalities of its children more than any other institution it determines their capacity for happiness. Further progress in mental hygiene may provide wholly unsuspected help in this field. The study of marriage and divorce may not only aid in stabilizing the family but may also help us on the road to happiness.

Children and Their Relation to Family

The world is just beginning to realize the importance of our early years in making us what we are. Much of what is thought of as heredity is really the family influence on the personality of the child, an influence quite as significant socially as any that the family possesses. An attempt to realize the human potentialities here and to prevent some of the tragedies which occur is being made through parent education, but to reach the millions of mothers scattered in individual homes is no easy task and such influences on a large scale can be directed more easily through the schools. The home is a very conservative institution, as the leaders of Communism in Russia know, for the habits and beliefs of parents tend to be transmitted to the children. These potentialities of child development and the responsibility of parenthood make parent education a major problem of the future.

An influence affecting the status of children is their diminishing proportion in society. In 1930 for the first time there were fewer children under five years of age in one census year than in the one preceding. For the first time also there were fewer children under five years of age than from 5 to 10 years of age. In some cities already there are not enough children to occupy the desks in the earlier grades. This decreasing enrollment has not yet reached the high schools, but it is only a question of time, unless a larger proportion of those out of school are continued in school. Though the supply of children is being restricted, the demand for them continues. The value of children to society may be expected to rise and more attention will be given to their well being and training, especially if wealth continues to increase. This interest has already been shown by the three White House Conferences on the child, the first called by President Roosevelt in 1909, the second by President Wilson in 1919 and the third by President Hoover in 1929, dealing with all aspects of childhood and its conservation.

Dangers Still Threaten.

The prospect of increased interest in children and their well being should not lead to complacency, however, for there is still imminent danger to the child in nervousness and mental disorder, a danger which may be greater in the small family system. Nor should the damage to childhood from economic insecurity and its consequence for the family be forgotten. Furthermore, there is stimulus to action in the thought of the scarcely touched resources for better childhood. Indeed some educators believe that a better rearing of children may lead to a healthier psychological adjustment of man to civilization through the refusal to accept the irrational and unhealthy customs that exist all around us. Enthusiasts even see the possibility of directing social change through the manner of rearing children.

With this interest and hope for such high rewards there is a pressing need of research yielding specific and exact knowledge which may be applied generally by mothers, fathers and teachers. Even now in a territory as large as ours and with knowledge so unequally distributed there is a lag in the application of available knowledge as well as in the desired coordination of home, school, church,

community, industry and government. The problem here is to utilize available resources to conserve childhood in the midst of rapidly shifting conditions of family life. There is a possibility that the schools, nurseries or other agencies may enroll a larger proportion of the very young children in the future. In the United States 20 per cent of all children 5 years old were in school in 1930, as compared with 17 per cent in 1900.

Effect on Women Of Economic Trends

As production of economic goods was transferred from the home to outside industry, men's work went from the home to factories and stores. Women did not work outside the home to the same extent, partly no doubt because children, cooking and housekeeping still occupied them at home, although a number of their occupations, such as spinning, weaving, soap making and laundering, were transferred to outside institutions. The number of women working outside the home is increasing. In 1900 21 per cent of all women over 16 years of age were gainfully employed, while in 1930 the percentage was 25. In manufacturing the percentage of women employed is declining, but it is increasing rapidly in the clerical occupations, in trade and transportation and in the professions. Women are employed in some 527 occupations; but they tend to concentrate in a few callings, for about 85 per cent of the employed women are in 24 different occupations. It is the younger women and the unmarried who form the bulk of women at work outside the home. One in four of all females 16 years old and over is employed and only one in eight married women is employed, but the percentage of married women at work is increasing much more rapidly than the number of women gainfully occupied, and the average age of women who are breadwinners is rising slowly.

Women constitute a potentially large supply of workers, their bargaining power is weak, there are some uncertainties regarding their continuity of employment, and for these reasons their wages are low. Their entrance into industry, then, presents a number of problems involving legislation and organization.

Social Life Outside Homes.

The transfer of functions from the home has not been solely economic. Many functions have gone to the government, as for instance educational and protective functions, as well as regulatory controls over industry. With the losses of the family as a social institution, other institutions, clubs and associations, amusements, libraries and political organizations are centres of activities outside the home. It has been said that some homes are merely "parking places" for parents and children who spend their active hours elsewhere. In the political field, since the ratification of the Nineteenth Amendment the percentage of women registering for voting is a good deal less than that for men, but from sample studies available it appears to be increasing, and women have sat in both houses of Congress and have held office in Federal, State and local jurisdictions.

The diminution of the home occupations and activities of women opens several possibilities. One is the entrance of women into industry as has been noted. If there were more part time jobs the movement would probably be accelerated. Another possibility is the entrance of women into civic work and political activities. A third is the heightened standard of the quality of housework. A fourth is more recreation and leisure. The future position of women will be determined by the degree of flow into these channels and the problem is to direct this flow into the channels most desirable. Meanwhile, the tradition lingers that woman's place is in the home and the social philosophy regarding her status has not changed as rapidly as have the various social and economic organizations. The problem of changing these lagging attitudes amounts in many cases to fighting for rights and against discrimination. Women are newcomers into the outside world hitherto mainly the sphere of men. Many barriers of custom remain and the community is not making the most of this potential supply of able services.

Problems of Housing And the Household

Society is trying to strengthen the home and the family by many aids, such as courts, social legislation, home economic courses, and the church. An important effort to strengthen the family is concerned with good housing. The influence of housing in family life is observed in the case of the apartment house, which in its present form is ill adapted to children, but which presents savings in household duties and makes possible certain advantages of congregate living. New homes in multi-family dwellings were almost 50 per cent of the new homes in cities constructed before the depression, but only a small proportion of families, twelve per cent, live in apartments. Although the percentage of home ownership has been increasing slightly in the country as a whole, the mobility of population encourages renting, rather than home owning. About half of the nation's families live in rented homes. The problem is

how to secure reduction of construction costs, greater use of economic organization, science and invention. To meet the need of better housing at lower costs improved methods of financing by private organizations are being tried for families of the lower income groups. Proposals of changes in the system of taxation are also being made. The question of governmental aid in one form or another will probably arise in view of the social utility of good homes. The improvement of housing involves the organization of the whole community through city and regional planning. In cities the new distribution of population effected by the automobile has accentuated the housing problem in old residence sections near business districts. Bad housing in these areas and also in rural areas persists in part because of the durability of the construction materials used in the old houses. If the life of a house were short, or if the cost of modernization were small, it would be easy to adopt the new standards and conveniences in kitchens and bath rooms and in heating and cooling systems. New inventions in materials and designs of homes as well as in equipment are said to foreshadow a revolution in housing methods and if so may greatly aid in working out the problem.

Electricity is a form of power which can be transferred considerable distances and is adapted to the size of the household so that the number of electrical appliances for the home now reaches well into the hundreds. While steam has been the enemy of the household, electricity is its friend, but that electricity will restore the home to its former economic prestige is not likely. There are, however, 26 million women who have part or full time jobs as housewives and where there is a housewife there is a home.

Influence of Schools In National Life

Reverence for the home, especially for the part it plays in building the personality and character of children, indicates our potential interest in values other than material ones. Another social institution, the school, is a center of hope and concern. Few countries have ever been so eager for education as the United States.

Nearly all children of the elementary school age now go to school in this country, although the attendance of the Negroes is much below that of the whites. Of those of high school age, about 50 per cent are now in school—evidence of the most successful single effort which government in the United States has ever put forth. An eight-fold increase of high school enrollments and a five-fold increase for college since 1900 is a great achievement, but it must be remembered that there are still many who do not share these advantages. If, however, the growth of higher education continues a question may well be raised as to whether there will be "too many" people for "too many" jobs for those with higher degrees. Yet the higher education is clearly cultural and not wholly vocational and plumbers may discuss Aristotle with intellectual if not financial profit.

As the volume of knowledge to be acquired increases in the future, the question as to how long a person should go to school will be raised. The biological age for marriage is reached some time in the teens and in most cases earning a living cannot long be delayed. This problem will be worked out no doubt by improvements in the curricula of the high school and the grade schools and by night schools and programs of adult education. With shorter hours of labor a program of education for adults may be developed and become widespread, although at present the great enemy to adult education is the competition of amusements.

Much Asked of Schools.

It will always be difficult to keep curricula in adjustment with changing times and with new knowledge. Some schools and colleges still offer courses which are survivals from the scholasticism of the Middle Ages. The proportion of emphasis to be placed on vocational courses and trade schools as compared with the proportion put on the less specifically utilitarian subjects is one of the questions of educational policy. A democracy with a mechanical civilization and with an increasing heterogeneity of shifting occupations must ask much of its schools.

The changes in industrial, economic and social conditions which have taken place in recent years create a demand for a kind of education radically different from that which was regarded as adequate in earlier periods when the social order was comparatively static. Members of a changing society must be prepared to readjust their ideas and their habits of life. They not only must be possessed of certain types of knowledge and skill which were common at the time when they went to school, but they must be trained in such a way as to make them adaptable to new conditions.

Indeed, it may be said that the failures of coordination in modern life are attributable in no small measure to the tendency of human beings to fall into fixed habits and conservative attitudes. Many individuals are unsuccessful because of their inability to adjust themselves to the changes which take place about them.

The schools deal with the world of

ideas as well as vocational training. They are centres of thought. What ideas shall be passed on may be an issue in the future when the full power and influence of communication inventions in dealing with mass stimuli are realized. Among Fascists, Communists, churches, patriots and social reformers it is already a matter of grave concern who shall control the ideas of the children.

The Church Seek Forward Movement

The ideas and values of life have in the past centred in the church more than in any other social institution except the family. The role of the church in society was at one time extraordinarily broad. It dominated international relations; it was the patron of the arts; it taught the ethics of family life; medical practice and healing were among its functions; and education and learning were sponsored almost wholly by it. Religious issues determined migration and wars. As time went on the church became differentiated from the state, in large part it was separated from politics and education, and was dissociated from healing. Ethics and religion have been traditionally united, but whether this association will continue may be problematical.

Up to 1926, the date of the last religious census, the church in the United States had increased its membership at about the same rate that the general population had grown. In the five years following 1926, the Protestant church membership—the only one for which we have figures—is reported to have increased 2.5 per cent, less than the increase in population. It may be inferred that the rate of gain in membership has grown faster since 1929, as the influence of a depression is to increase church membership. From 1906 to 1926 the wealth of churches increased more rapidly than did the national income. This is explained in part by the adoption of better techniques of raising contributions. Sunday school attendance increased, 1906-1926, less rapidly than did the number of children in the total population, although the youth organizations of a religious nature have grown very rapidly, especially during the World War.

Decline of Publications.

What has happened to religious ideas and beliefs is not recorded by the census, but it has been possible to draw some conclusions from studies of religious publications. In the proportion of religious books per 1,000 listed in the *United States Catalog* and in the percentage of religious articles listed in *Reader's Guide* there has been a decline since the beginning of the century, although both showed a marked increase when the right to teach the theory of evolution in the schools was before the courts. The proportion which the circulation of Protestant religious publications bore to all periodical circulation has also similarly declined. Analysis of religious writings for this period showed that the number of articles on traditional religious topics has decreased relatively, while certain revisions of traditional religious beliefs received increased attention, indicating a change in religious creeds. Some religious beliefs are coordinated with the scientific outlook of the day, and changes in science produce a lagging adjustment in religious beliefs. The problem of reconciling religion and science is often very serious for the troubled spirit of modern man. This is a special case of a general problem, namely, that of the adaptation of the church to changing conditions. The attempts to develop social programs under church auspices and the movements for church unity and cooperation among religious denominations are indications that the church is aware of this need.

There is reason to think that the structure of religious organizations will persist, however their functions change. There are 44 million church members; the youth organizations reach 6 million young people and church property is valued at 7 billion dollars. How their functions may evolve is a grave issue. One function is that of ministering to the needs of people who suffer in a world of stress and strain. Another is that of serving social and community life. Still another function is that of an ethical guide and force not only for individual but also for social conduct. The church is legally separated from the state; it is not formally in politics, but it has taken interest in such problems as those of the family, marriage and divorce, the prohibition of the sale of intoxicating drinks, capital and labor relationships, crime, and many local community questions. The question is with what varying degrees of vigor and resource will the forward movement of the churches be directed along these different routes.

Morals and Attitudes Of the Population

Various agencies of society other than school and church are engaged in the generation and transmission of ideas, as for example, the press and the library, and these sources yield information on changing attitudes and interests. Publications in books, and in articles show a growing interest in science and the scientific outlook. Attitudes, as judged by publications, have also undergone changes in

recent years, indicating a decline of the authority of the past in religion, science and sex. Precedent is very much stronger in the case of government and law.

Our experts made no extensive inquiry concerning trends in morals but it requires no special investigation to see the setting given by social change to the problem of rules of guidance for conduct. In a stationary and simple society such as is often found among primitive peoples the conditions of life are much the same from generation to generation. A father knows about what the conditions of life will be for his son and his son's son. Rules of conduct can be worked out in great detail. They become tested by experience and can be applied minutely to specific situations. The authority of the past is mighty. There is majesty in the law.

In a changing heterogeneous society such as ours, many situations are new. Specific detailed rules of guidance based on the past are difficult to apply. Rules are worked out but they are abstract and tend to be too general for detailed guidance. The authority of the past tends to fade. Recourse to reason is difficult to apply and often fails in the emotional situations where the problems of conduct arise. Perhaps the study of mental hygiene may uncover new resources to help in these moral perplexities.

Codes of behavior and manners which are found carefully worked out in stationary societies serve the purpose of restricting the play of selfishness and egotism. In a changing society, the breaking down of these codes removes some of the restrictions on selfishness, and thus the problem of moral conduct is made more difficult in modern society.

Changes in Codes Slow.

Social philosophies are somewhat like codes of morals in their resistance to change. Their changes often lag behind the social organizations with which they are connected. Thus economic philosophies in regard to laissez-faire and competition persist in fields where the combination movement is an accomplished fact. Old-fashioned attitudes toward work persist under urban factory conditions. Much confusion is engendered in the minds of men and women and young people generally by the gradual crumbling of many solid dependable beliefs which sustained the people of the nineteenth century.

Changes in habits are almost as difficult to measure as changes in ideas and morals. Habits and customs are being increasingly modified by changes in occupation and in residence. Less than one quarter of the population now lives on farms. The change in the manner of life indicated by this small proportion is profound, and now the habits within the rural regions are changing too. Our expert studies in the shifting patterns of occupations show many alterations in daily life. The old skills of workmen which required years to build up are disappearing in the face of mass production. We have taken to wheels; farmers use machines, gasoline engines and electricity; the farmer, like the city man, no longer speaks to every one he meets on the road in his far-ranging car; more workmen are wearing white collars; middlemen multiply; engineers are increasing greatly in number, while the proportion of clergymen is decreasing; there were ten newspaper men in 1930 to one in 1870. And these are only random observations illustrative of our changing habits.

Problems Presented By Increasing Leisure

As has frequently been pointed out, men work fewer hours per day and per week and the home tasks of women are less time-consuming; child labor has been greatly reduced, and though school time has been extended, children may share in growing leisure no less than their parents.

To profit by the potential market offered by increasing leisure, many forms of amusement or recreation have been provided on a commercial basis, as for instance, moving pictures, automobile touring, travel, radio, boxing, tennis, golf, baseball, football, dancing and "resorts." On these and similar recreations in the late 1920's our experts show that we spent 10 to 12 billion dollars a year. The curves of growth for most of these expenditures show steep slopes. Seemingly we spend more time, certainly we spend more money on these modern diversions than our forefathers spent on their typical recreations of fishing, hunting, riding and visiting.

How best to use growing leisure hours is an individual problem in which society has a large stake. Americans have but scanty traditional equipment for amusing themselves gracefully and wholesomely. Advertisements set forth what our forefathers would have called temptations. We are urged to yield to their enticements by notions of human nature which differ radically from those entertained even in our own childhoods. Man is not a machine, we say; his nature is not adapted to long hours of work at repetitive tasks; recreation is a physiological need as much as food; if wisely chosen it is good for both mind and body.

Supervision of Leisure.

In our early history what recreation was indulged in remained under the aegis of the home or the com-

munity, except for certain scarcely respectable types. We still feel that the recreation of other people should be supervised; but clearly the home cannot exercise efficient supervision when recreation, because of the greater mobility of people for profit making reasons, is provided in the form of mass entertainment. A growing proportion of people admit that workers on machines or in shops and offices need recreation, and many of them also demand that the municipality or State assume censorship and control. On the other hand, we see evidence of rising impatience with government supervision of people in their free hours. One of the problems which will still need attention in supplying this almost insatiable hunger for amusement and diversion is to devise a method by which the standards held essential by the community may be protected, at the same time allowing for the free play of new ideas and entertaining novelties.

By virtue of commercialization, the problem of leisure is bound up with purchasing. Not only automobiles, radios and theatre tickets, but also many objects of household decoration or personal adornment are bought to make leisure hours more enjoyable. By way of evidence concerning our national scale of values, consider the following miscellaneous list of American expenditures in 1929; 200 million dollars were spent on flowers and shrubs, 600 million on jewelry and silverware, 400 million on newspapers, 700 million dollars on cosmetics and beauty parlors, 900 million on games and sports, 2,000 million on motion pictures and concerts, and 4,000 million on home furnishings. The outlays upon some items in this list have been heavily cut during the depression; but there is little doubt that expenditures upon recreations and indulgences of many kinds will tend to rise in the future as per capita income grows. Study of family budgets shows that as available income rises, smaller percentages of the total are spent on such essentials as food, rent, fuel and light, while larger percentages are spent on miscellaneous items. These facts concerning present expenditures contain a forecast of changes in the allocations of average family budgets in the future.

Competition for Interest.

Business, with its advertising and high pressure salesmanship, can exert powerful stimuli on the responding human organism. How can the appeals made by churches, libraries, concerts, museums and adult education for a goodly share in our growing leisure be made to compete effectively with the appeals of commercialized recreation? Choice is hardly free when one set of influences is active and the other set quiescent. From one and a half to two billion dollars were spent in 1929 on advertising—how much of it in appealing for use of leisure we do not venture to guess. Whether or not the future brings pronounced irritation with the increasing intrusions upon our psychological freedom by advertisements, the problem of effecting some kind of equality in opportunity and appeal as between the various types of leisure time occupations, both commercial and non-commercial, as between those most vigorously promoted and those without special backing, needs further consideration.

The growth of great cities with the accompanying overcrowding has interfered with leisure time activities in another way, namely, by leaving space neither sufficient nor safe for active outdoor play. While the newer trends outward from the most congested central portions of these districts may relieve the deficiency in part, the reservation of necessary areas or the provision of equivalent facilities of other types remains as a problem for many communities.

The development by the government of parks, playgrounds, camping places and bathing beaches is an attempt to solve the problem. In recent years since automobiles have been commonly used, the natural scenery of our country has been enjoyed much more than ever before. This enjoyment has been facilitated by the policies of Federal and State government in setting aside from private use for the enjoyment of future generations places of great natural beauty in which our country is singularly rich. Among the opportunities offered by the broader range of modern recreation there are few affording deeper and more lasting satisfaction than the contemplation of the scenes of nature. Indeed, one of the common bonds of experiences among men of all groups and types is the enjoyment of natural beauty.

Place of the Arts In the Social Scheme

Not only in passive enjoyment but in practice art touches our hours of leisure much more closely than it does our working time. A comparison of the census records of 1920 and 1930 shows in general that artists of various kinds are increasing more rapidly than the general population. The trend of art in America must be treated primarily as a matter of opinion, but there is some factual material which indicates a growth in art interests, as for example the increase at all educational levels in art instruction as compared with other subjects, the growth of museum attendance—the Metropolitan Museum in New York showing today a greater annual attendance than the Louvre in Paris. Upon certain points

there seems to be general agreement: the stimulating effect of certain inventions, as for example coal tar colors and cellulose products, or the influence of electricity on music, or the increased interest in the appearance of the home, the enlistment of art and artists by commerce and industry as an aid to sales. In architecture, the United States is a recognized leader.

From a social point of view, as contrasted with art for art's sake, the problem of art, like that of religion and recreation, turns today on its service to man in his inner adjustment to an environment which shifts and changes with unexampled rapidity. Art appears to be one of the great forces which stand between maladjusted man and mental breakdown, bringing him comfort, serenity and joy.

Art Appreciation Gaining.

It appears, from inquiries, that while conscious enjoyment of the fine arts is becoming more general, a much more widespread movement is the artistic appreciation, both as to color and design, of the common objects which surround us in our daily lives. That these changes are largely unconscious, and that they are seldom recognized as touching the field of the arts, does not detract from their significance.

The artistic tradition of the United States is of course less rich than that of older countries. So far as beauty consists in the establishment of harmony between appearance and function, a rapidly changing society such as ours would appear to be a stimulating factor. So far as beauty depends on decoration, the history of the past would indicate that artistic adjustment to a cultural pattern cannot be achieved until that pattern has been in existence sufficiently long to permit of much experimentation with the various possibilities it offers. Private wealth has been extraordinarily lavish in its patronage but not always wise. Governments are just beginning to concern themselves with the encouragement of the arts. The school may well grow into an effective agency for the development on a nation-wide basis of an elementary consciousness of beauty, and a more general understanding of the place of art in industry and commerce may prove to have great potentialities.

III. AMELIORATIVE INSTITUTIONS AND GOVERNMENT

Society has three problems which have existed throughout all history—poverty, disease and crime. In addition there are many other distressing conditions which the inequalities of life occasion, such as ignorance, physical defects, biological inadequacies, neuroses, alcoholism, family desertion and unprotected children. The amelioration of these conditions is a major objective involving the techniques of modern social science and public welfare. The larger but longer task is prevention and the building of a more effective social structure.

The Public Welfare And Social Work

Much ameliorative effort in the United States has been concentrated in social work and public welfare, the extension of social work under governmental auspices. Other agencies, however, share in these activities. Many of the services now rendered by social workers were once the responsibility of the family. The family still gives some degree of protection to its members, but much social work is occasioned by the failures of families to meet these needs. The church has often stepped in where the family was inadequate, and has maintained orphanages, hospitals, homes for the aged, and the like. The local government too has always had its provision for relief out of local taxes but private effort was for generations unorganized; beggars sought aid where they could and the rich acted as the spirit moved.

In the present century the growth of the services of social work has proceeded through social inventiveness to new standards transcending earlier conceptions. Governments have been extending their functions into these fields. More than two-thirds of the States have reorganized State boards or departments into State systems of public welfare, dealing with child welfare, widowed mothers, the poor, the aged and infirm, the physically handicapped and the subnormal. This work requires the newly developed efficiency in public administration and the recent technical advances of professional social work.

Trend in Welfare Work.

How far public welfare activities will extend depends in part upon the conception of the State and upon the tax situations. The trend has been toward the transfer of private social work to governmental auspices, especially during the present depression. The further growth of public welfare activities is to be expected, particularly because of the range of problems which are dealt with in other countries through social insurance. The changes are fundamental and will require the maintenance and further raising of standards by the government and continued experimentation by private agencies.

Ameliorative efforts will be greatly lessened if poverty is reduced. Prevention of poverty on a large scale

may not seem practicable in the near future, yet much can undoubtedly be done in that direction. The guarding of dangerous machinery reduces the number of fatal or disabling accidents to the worker; increasing progress in fighting preventable sickness and disease reduces the amount of dependency caused by death of the breadwinner or by loss of earning power resulting from ill health; the practice of eugenics may lessen the number of indigents; and better education and training for productive work will have a beneficial effect, but above all higher wages and more regular employment will cut down the amount of poverty.

The accidents of life as well as deficiencies and delays in any program of prevention will continue to afflict many and to leave large numbers dependent and in distress. For some time in the future we shall undoubtedly be faced with the further problem not only of making more adequate provision for social case work treatment of those in need, treatment which will have preventive, corrective and relief aspects, but of providing more adequate relief in general. At the time these lines are written relief needs are running into the highest figures in our history. Coming after three Winters of unprecedented drafts upon the public and private purse for unemployment relief the difficulties in the situation are forcing proposals aimed to provide relief on other than an emergency basis—among others, those which make use of the insurance principle.

Extension of Insurance.

Private insurance is now used by many to take care of burial, sickness and the needs of old age and to provide for dependents left behind at death. Optional insurance for individuals is purchased widely by those with adequate means. If wages were higher, larger numbers would undoubtedly follow this example. Group insurance is developing more widely. The most far reaching application of the principle is compulsory insurance ordained by the States. It is now applied in all but four of the states in compensating for industrial accidents. Beginnings have been made in this country of insurance against old age and against unemployment, but no State has yet undertaken to provide compulsory health insurance. Mothers' aid laws, now in nearly all States, operate as a form of State insurance to protect the home.

Social insurance does not remove the cause of dependency, although it may have an influence in stimulating preventive measures. It aims to spread the cost of the disabilities of life over a larger part of society and a longer period of time. The indications are that the United States in the near future will have to face the problem of providing more certainly and systematically for these ills which at all times, and particularly in periods of depression, have come to be a major task of public and private social work.

Practice of Medicine In Transition

The practice of medicine is in a state of transition which is perhaps analogous to the state of industry during the early period of mechanization. There is a marked survival of traditional, individualistic practice, to which many physicians cling as did the early handicraftsmen seeing their independence and their creative skill threatened by the machine.

There is a serious dearth of physicians in rural districts, an oversupply in cities. The field of the physician has grown far too large for any one man to master, and the necessary equipment is often too elaborate and expensive, even for the rich doctor. Here the hospital and private clinic come in to play the part of the factory, furnishing the machinery which the individual craftsman cannot secure for himself or, indeed, use if he could, so complicated has it become.

The private clinic represents an effort at cooperation in the interest, not only of efficiency, but also of economy and protection against the evils of unrestricted competition. Such an effort does not, however, strike at the deeper lying problems of present day medical practice, namely the uneven distribution of service and the more uneven distribution of its costs. Medical organization has not changed as rapidly as scientific medical research.

To meet these problems organization is needed, of which three types may be mentioned. One is the growth of private organizations, of which examples are found in universities and industries, which might be developed on a community basis. Aid and regulation by the state may be a feature. Another type is found in the rise of governmental health bureaus, federal, state, county and municipal, which apparently without much deliberate planning have increased the amount and scope of their work. A third type, compulsory health insurance, has been tried for many years by European nations. It seems probable that this latter method will be considered by the American public at some time in the future. Naturally, scrutiny will have to be given to the weaknesses of the European system and the changes which will be needed to be coordinated with the practice in this country.

The concern of social policy regarding medicine is with the extent and

direction of the development of these different types of organized medicine. The problem is to make available to the whole people the results of scientific research and experiment at a reasonable cost.

The Crime Factor As Social Problem

The modern view of crime is that it is not a thing apart, like cancer; not something which can be isolated and treated as a single phenomenon by such simple devices as punishment and prison walls. It is one manifestation of a complex set of forces in society; it is as complex as the environment which influences it; it is affected by the transition in business practices and morality; it is related to the gang life of children; it is influenced by inventions, notably by the automobile. The multiplication of laws, the presence of poverty and the overcrowding of urban areas are parts of its background. While crime is the net resultant of exceedingly complex forces, it has specific features which can be dealt with, as has been shown in the series of special reports from the National Commission on Law Observation and Enforcement.

Whether crime is increasing or not is difficult to determine. Those who know most about the subject hesitate to say that there has been a "crime wave," and where it has occurred. The collection at regular intervals of reliable and comparable statistics of crime and the various phases of its treatment and control has been sadly neglected in this country. One step toward dealing with crime is to get reliable information about its various manifestations. It has been possible, however, by selecting several states and cities which have fairly reliable statistics of crime to secure some indications as to trends, particularly since the various series run somewhat parallel. The index numbers of arrests per capita of adult population (after the subtraction of those for traffic, automobile law offenses and drunkenness) in 7 selected cities were 80 in 1900, 96 in 1910, 100 in 1920, 139 in 1925 and 110 in 1930. The data seem to show an increase in crime since the beginning of the century, but hardly a crime wave, if by that is meant an extraordinary rise in the number of criminal acts committed.

Total Amount of Crime.

As to the total amount of crime, probably about 16 major offenses are committed in a year per 1,000 population in the smaller and larger cities. These are crimes reported to the police, which may not be a complete list. For the total population the rate would not be so high, since the very large rural population is not included, and there the rates are known to be lower.

To a certain extent crime is a creation of the changing regulations of society and of the attempts to enforce them. The more rules there are to break the larger is the number broken. Much law breaking arises, for instance, in the attempt to prohibit or regulate gambling, prostitution, or selling intoxicating beverages. Laws concerning these types of behavior vary from time to time and from country to country. The number of criminal laws is increasing. There has been a growth of about 40 per cent in the 30 years from 1900 to 1930 in selected states as measured by sections in their criminal codes. Society seems to have a penchant for multiplying rules. The number of sections in the constitution and by-laws of the New York Stock Exchange increased 46 per cent from 1914 to 1925, and the North Central Association of Colleges and Universities added 33 per cent to the number of sections in its governing standards in the 18 years from 1912 to 1930.

This tendency to make rules and regulations is itself a significant phase of modern life and it stands out boldly against the pioneer background of America, where relatively few organizational rules existed or where they were changed less frequently. Rules multiply through the translation of customs into written regulations. This formal change is not the whole story; for it would seem that the process of social change itself leads to more regulations. New inventions, social or other, call for new standardizations of behavior in cases where tradition provides little guidance. Moreover the process of social change probably encourages rule making. Conformity to new regulations takes time to learn; it is a part of the complex adjustments to the increasing heterogeneity of society. Recent rules usually lack the established character of laws of the past.

Ending of Evil Remote.

There seems little prospect that the task of making new rules, revising old ones, and enforcing both sets will ever be finished, or that the problem of dealing with law breakers will grow less important. A society without crime appears more remote than a society without poverty. The number of prisoners committed for the more serious offenses has increased steadily in proportion to the population. Even though this may in part mean merely greater efficiency in apprehending and convicting offenders, we are in no position to say that the number of these more serious crimes is decreasing. Fine, however, are more predominant among the penalties inflicted. In Massachusetts they increased from 67 per cent in 1910 to 87 per cent in 1930.

Organized crime is a very serious

phase of this general issue. Criminals who operate in significant numbers and repeat their acts, organize for the purpose. Crims in a way their business. Thus law breakers in other respects have taken over the "business" of bootlegging, gambling and prostitution, as well as robbery, kidnapping and blackmail and other crimes for profit. One can understand how illegal distilling of liquor in mountains, or how piracy on the high seas flourishes in isolation; but how illegal business can be carried on extensively in the heart of a city is less obvious. One explanation is that the organized gangs of criminals avoid contact with the law when possible, but where contact is unavoidable they seek to control the agencies of the law. The methods of organized crime are sometimes modeled after effective business techniques, in combination with many of the worst criminal practices. Racketeering, an especially insidious form of organized crime for profit, has grown up in many cities since the war. This attempt to control prices by violence instead of by business pressure levies a heavy tribute on the consumer and on the business activity concerned; and this appearance of the criminal in a dominating rôle over small business enterprise is a serious menace. Organized crime in general, however, is by no means a new or post-war phenomenon, although it has grown to unprecedented dimensions since the enactment of the Eighteenth Amendment. Bootlegging has put large funds in the hands of criminals.

Segregation the Aim.

The problem of the treatment of the prisoner is significant not only as a measure for protection but also for prevention. The most fruitful approach to this problem of treatment for those who have been convicted is not from the point of view of punishment but from that of segregation according to the types of psychological defects or deviations of the prisoners, or according to the types of their social experiences, with a view to further diagnosis of their delinquent tendencies and the provision of care aimed to refit those who are not hardened and hopeless criminals to become safe and self-supporting members of society. The development of a policy in accordance with this view means many radical changes in prison procedure.

Another fruitful and even more important attack is that of prevention, especially for those who pursue crime as a business. A program of prevention is necessarily wide in scope and cannot be limited to police, courts and prisons. It touches politics, elections, business ethics, legislation, gang life among youths, rearing of children, playgrounds, housing, the disorganized dwelling areas of cities, medical service and mental hygiene. Indeed almost the whole structure of society is involved.

Basic Governmental Problems of Today

Government has come to perform many functions for social welfare through public welfare departments, but these, of course, are only a small part of its activities. As the one sovereign organization government is or may be concerned with the problems of men at all levels.

Problems of governmental reorganization and functioning constitute a major question of adaptation and adjustment. It cannot be supposed that the present procedures will be able to deal effectively with the complicated types of problems certain to arise in the future, indeed already upon us. Specifically the problems of government turn about the reorganization of areas, mechanisms, and authority; the recruitment of the necessary personnel for administration and leadership; adaptation of the techniques developed through the social sciences; the elimination of spoils and graft; the determination of the scope of governmental activity in the fields of general welfare, social control, and moralistic supervision of behavior; the determination of the amount of governmental expenditure in relation to national income, and the ways and means of financing the government's operations; the position of the national government in its relations with other members of the family of nations; the development of liberty, equality and democracy, in the face of the concentration of great wealth in the hands of a few. Of major importance are the relations of government to industry.

Overshadowing all these problems is the final question as to how to develop a governmental mechanism which will serve the interests and ideals developing through the recent social changes indicated in this report, how to adapt the best in the American tradition to the changing forms of modern life.

The Rapid Growth of Governmental Functions

Governments in general have been increasing in size and power. The only other great social organizations to compare with them in rates of growth are our economic institutions. This growth seems to have occurred despite conflicting views as to what the functions of government should be. Some would restrict them to the minimum of agencies of protection, and resent any extension beyond the bare necessities of control and regulation. Others see government as a powerful organization which may be

placed in the service of mankind in many different ways. The variety of governmental functions is amazing, when all types of government are considered, as is shown in several of the chapters which follow. Much of this extension has been through various administrative boards, which have been added from time to time and which eventually present a problem of coordination. Not many of these bureaus are discredited, although some, notably those of war time, have been dropped. The rate of obsolescence is greater for legislative enactments. Such an extension of the administrative side of government is probably one of the reasons for the enhanced power of executives and the administrative branches of the government.

In this field the most disquieting developments have been those of the intrusion of the graft system in the domain of the Federal government, especially in the form of bootlegging, but also touching the Cabinet in the Teapot Dome case; and the rise of racketeering in certain urban communities. On the other hand notable progress has been made in many directions toward the strengthening of the public service in cities, states and nation.

New Executive Theory.

Evidences of this have been the development of a more powerful executive, both in leadership and in management, the rise of administrative boards with wide powers, the tendency toward consolidation of administrative power on all levels of authority, the efficiency movement in the direction of professionalization of the service, the use of modern practices in dealing with the problems of personnel management and governmental operations and the growth of organizations of administrative officials throughout the country.

At the same time large ranges of government have been dominated by avowed spoilsmen, corrupt, incompetent and partisan, or all three together, while graft and buncombe have been common; but on the whole notable advance has been made in the direction of increasing competence and integrity in governmental service, notably in fields like educational administration, recreation, health and welfare, special phases of urban, state and national administration. Even in less promising fields such as police administration the beginnings of substantial and even surprising progress have been made in various localities.

The broad question of the relation of the democracy to the expert in administration has not been solved, but in recent years surprising advances have been made toward the establishment of more satisfactory relations. Whereas in the period 1830-1870 the spoils idea was universally accepted and even acclaimed, and whereas in the period 1870-1900 the principle of merit as against party service and of continuity in tenure was recognized, in the period covered by this study the expert has been recognized because of his utility and indispensability in the practical operations of the government. While expertness and administrative skill were by no means universally recognized and adopted, the new trend was strongly in this direction, and the indications are that this movement will continue with increasing momentum.

Relations of Government To Business

The increasing complexity and interdependence of social life precipitate more sharply than ever the problem of the interrelations between industrial and political forms of organization and control, and this has been accentuated by the rise of large scale industrial units resembling in form while rivaling in magnitude some of the governmental units to which they are technically subordinate.

Unemployment, industrial instability, tariffs, currency and banking, international loans, markets and shipping, agricultural distress, the protection of labor, have raised many vital questions respecting the relationship of government and business, and it is easy to foresee that many others will be raised in the future. Demands are now being made for more effective control over banking, investment trusts, holding companies, stock speculation, electric power industries, railroads, chain stores, and many other activities. The new forms of corporate structure raise many problems of legal control for the protection of the minority interests, and of the community itself. The service functions of government are also likely to expand because of the demands of the special economic groups. The poverty of the marginal and submarginal farmers, the insecurity of the wage earners in industry, the perplexity of the consumers, the plight of the railroads, are likely to call for, indeed have already demanded the close cooperation of the government. Unemployment and industrial instability are of special urgency in their demands for governmental assistance, first of all in times of emergency, but also in preventing the recurrence of disastrous crises or in minimizing their rude shocks and ghastly losses.

Politics and Economics.

Under such circumstances the problem of the interrelationship between government and industry is of grave importance. Shall business men become actual rulers; or shall

rulers become industrialists; or shall labor and science rule the older rulers? Practically, the line between so-called "pure" economics and "purs" politics has been blurred in recent years by the events of the late war, and later by the stress of the economic depression. In each of these crises the ancient landmarks between business and government have been disregarded and new social boundaries have been accepted by acclamation. The actual question is that of developing quasi-governmental agencies and quasi-industrial agencies on the borders of the older economic and governmental enterprises, and of the free interpenetration of organization and with the recognition of dependence in many directions.

Observers of social change may look here for the appearance of new types of politico-economic organization, new constellations of government, industry and technology, forms now only dimly discerned; the quasi-governmental corporation, the government-owned corporation, the mixed corporation, the semi- and demi-autonomous industrial groupings in varying relations to the State. We may look for important developments alike in the concentration and in the devolution of social control, experiments perhaps in the direction of the self-government of various industries under central guidance, experiments in cooperation and accommodation between industry and government, especially as the larger units of industrial organization, cooperative and otherwise, become more like governments in personnel and budgets, and as governments become agencies of general welfare as well as of coercion.

The hybrid nature of some of these creations may be the despair of those theorists, both radical and conservative, who see the world only in terms of an unquestioning acceptance of one or the other of two exclusive dogmas, but these innovations will be welcomed by those who are less concerned about phobias than with the prompt and practical adjustment of actual affairs to the brutal realities of changing social and economic conditions. The American outcome, since all the possible molds of thought and invention have not yet been exhausted may be a type sui generis, adapted to the special needs, opportunities, limitations and genius of the American people.

Those who reason in terms of isms or of the theoretical rightness or wrongness of state activity may be profoundly preplexed by the range of governmental expansion or contraction, but the student of social trends observes nothing alarming in the widely varying forms of social adjustment undertaken by government, whether maternal, paternal or fraternal, from one period to another.

The Heavily Rising Costs of Government

Few governmental functions are self-supporting; most are paid for by the taxpayer. The question of the costs therefore is fundamental, particularly in the present depression when it is very difficult to pay the money with which to run the government. No one is in the mood for thinking of the growth of governmental functions when taxes are such a burden and when the costs of government continue on almost the same plane as before the depression. In a business depression, the costs of government remain high while the incomes of citizens fall and a larger percentage of income must be contributed to the government. This has been the case in all business depressions and the complaint of the taxpayer has always been loud on these occasions.

This problem has never been solved. It is very difficult to cut down the total expenses of government as will be seen later from the nature of the payments. Business adjusts more quickly to the business cycle than does agriculture, and perhaps both more quickly than governments. Yet something can doubtless be done toward adjusting government finances to the exigencies created by business cycles. The tax bill of all the governments in the country in 1930 was ten and a quarter billion dollars, perhaps 15 percent of the incomes of the people. Of course, the crucial question is what do we get for our money. We spend about the same amount of money or more on recreation, approximately one-seventh as much on tobacco, and perhaps about one-fifteenth as much on cosmetics. How this money paid to run the government is spent is seen in the chapters on government and taxation. No doubt there is waste, but attempts to save do not seem to have been made in many instances. The problem of closing the schools for a time and also to cutting down normal relief, such as mothers pensions, just when it is most needed. The problem of the extension of the functions of government is then part a problem of paying for them which leads inevitably to the question of how this burden shall be distributed among the citizens.

Growth of Tax Burden.

The tax burden was only 6.6 percent of the national income in 1913, or about one-half the proportion it was in 1930. How has this increase come about? One-fourth of it was due to the war; one-fifth of the increase went to education; about one-sixth was for good roads and about one-seventh was for the various services

of the municipalities, which are peculiar to great aggregations of people living in localities of high density. It is an interesting question what, if any, of these expenditures which doubled the tax burden we should have been willing to forego. The problem of the amount of taxes is the problem of what we want to spend our money for. The percentage of waste that can be eliminated, as the percentage of increase in efficiency, has not been measured.

The question of who pays the tax ranks with the question of how much tax should be paid. Even when some such principle as payment according to ability is adopted, the measure of ability is to be determined, as in the case of the problem of administering the tax. The most noteworthy trend has been the rise of the income tax from \$7 million dollars in 1913 to 2,700 million dollars in 1930, and of the inheritance and estate taxes from 26 million to 250 million, the rise of the gasoline tax and decline of the liquor tax. The general property tax still continues to yield nearly 50 percent of the taxes raised, despite its almost universal condemnation as a tax once adapted to our rural life but which has survived into an era to which it is ill fitted. No doubt the struggle over who shall pay what proportion of the tax will be raised anew in every fiscal crisis of the future. If the government's functions should grow very large, this issue will become one of almost overshadowing importance.

Sources of Economy.

Large possibilities of economy are found in the elimination of duplicating or outgrown units and agencies of government, in the adoption of sounder practices in purchasing and other governmental procedures, in the abolition of the graft and spoils system, in the better organization of personnel, and in general in the establishment of efficient public administration. These roads to economy are well understood and may readily be used whenever the will to do so is sufficiently developed. It must be recognized, however, that there are many fixed charges which are not readily reducible and contractual payments which must be met, and that extraordinary expenditures are necessitated in periods of grave unemployment. Less readily measurable, but equally important savings may be made for the community in such items as the reduction of the law's delay in the administration of civil justice, in the prevention of criminality and racketeering, in sounder policies of dealing with the defective and the delinquent, and still more broadly in larger planning and keener foresight in dealing with the terrible losses arising from the tragic tension of war and economic depression, with their heavy burdens on the taxpayer. In this range of opportunities material economies may be made without crippling essential public services, and without overburdening the community from which governmental contributions must come.

The question of who pays the taxes leads naturally to the question, whom does the government represent. The theory of democracy is that the people own the government, but practice does not always follow theory. The provisions for representation were worked out long ago when distances were great and there were marked variations by locality and region. Now localities are marked rather by differences among their many groups and distances are short. Occupations are extremely varied; wealth is very unequally distributed; during all these changes the pattern of representation has remained the same. This lag has been partly compensated by the development of quick means of determining public opinion and by the propaganda activities of these highly organized groups. The slight decline in the percentages voting and the apparent increase in activities of pressure groups suggests a changing nature of representation. The problem of representation is the question of special interests in relation to general control—the very difficulty which gave birth to the modern representative government. This problem of representation of interests is seen in extreme form in the monarchies of the past and in the communistic state of today. It will also be a problem in the approaching closer relationships of business and government.

Laws of the Nation

In General Lag

The government is also the supreme law-making body of society, although rules of conduct are set forth by many other social agencies. New inventions like the radio, the airplane and the automobile call for laws as do new social conditions, such as child labor in factories, chain stores or trusts. Laws in general lag. No doubt unwise laws are passed, but in cases where the laws which have been passed are admittedly wise, the delay and effort to bring them to passage have been great, as in the case of child labor legislation. After legislation has been passed it must be interpreted in the light of the Constitution and given judicial review where the social philosophies of judges become a factor in determining legality. On the one hand is the problem of safeguarding the body of the law; on the other is the problem of bringing laws up to date with changing social conditions. The conflict is fundamental. By very definition a rule must be definite and reasonably fixed, otherwise it offers

no satisfactory guidance. Yet these rules should be changed sufficiently often to meet the new situations in a changing society. Laws tend to appeal to the authority of the past but in a period of great change that authority may not offer any specific guidance.

The problem of advancement of the judicial administration remains pressing. The necessary flexibility in our legal system in order to supply the needs of a changing society is dependent on personnel and the training and philosophies of that personnel. The lower forms of collusion between the courts and crime, the intermediate types of job brokerage in judgeships and the more refined manifestations of judicial remissness are a challenge to our constructive statesmanship and at times an occasion of profound despair. Selection of enlightened and liberal judges is one effective approach. The awakening sense of responsibility on the part of the bar, the organizations of judicial councils and the broader social philosophy of the courts are indications of change. Modern legal education and socio-legal research are a leavening influence working toward the greatly desired adaptability.

The Administrative Tribunal.

Some of the problems of jurisprudence mentioned above are being worked out by the extension of another social invention, the administrative tribunal, which often combines administrative, legislative and judicial functions in one body. Thus a health board adopts rules, renders decisions and carries out orders. Administrative tribunals have had a remarkable development within the 20th century and are an adaptation to the changing conditions. Their success argues for their future development, but they offer a solution for only a phase of the lag of the law.

The immediate problem may be stated broadly as that of adapting an antiquated judicial system to rapidly changing urban industrial conditions, to new concepts and practices in the world of business and labor. A wide range of questions in the field of judicial organization, procedure and public relations must be covered along with the development of scientific methods and the adoption of a broader social spirit.

It may be anticipated that the vigorous protests of leaders of the bar will be heeded in the next period of our growth, and that the spirit and procedure of the judicial branch of our political system will undergo changes of a substantial and helpful nature. In this the quickened spirit of responsibility on the part of the bar and of the judges is likely to play an important rôle, while the scientific spirit now beginning to assert itself in centers of legal training and research will be widely influential.

Recent Changes in Structure of Government

The authority of government in the United States has traditionally been weakened by the division of powers between the National Government and the States, between States and localities, and further by the three-fold division of powers between legislature, executive and judiciary.

The first of these divisions was shattered by the events of the Civil War and has been progressively modified since that time, never more actively than during recent years. There is reason to anticipate the progressive development of centralization in the face of the rise of interstate commerce under modern economic conditions, the increasing importance of foreign trade, finance and diplomacy, and the sweeping changes in modes of communication.

At the same time centralization in State Government is growing, especially with respect to rural governments, and bids fair to advance still further. So rapidly is this movement progressing that the preservation of an adequate degree of local self-government is a matter of great concern, and one of the large problems of the future is the determination of the desirable primary unit of government.

Metropolitan Region.

In the meantime a new competitor or power has arisen in the form of the metropolitan region, which now looms large both in numbers and in wealth. Ninety-six regions contain half of the population of the United States and show rates of growth far above that of other sections of the country. This trend if projected for another generation would place the center of political power in the larger cities. In view of the present economic situation, there is some question whether this trend will be as strongly marked in the near future, but in any case the upward thrust of the urban center is one of the most striking features of the period under consideration, and gives rise to innumerable problems of politics and government. How shall the new metropolitan complex be drawn together in some less chaotic form of governmental framework including the city and its satellites, especially when they spread over more than one county or State; what shall be their relation to the State and National Governments; what shall be the principle of distribution of taxation and political authority; shall the cities be given home rule, or strictly regulated by States, or set up as independent common-

wealths as has been suggested in recent years; or shall some other method be found as a result of the present day groping toward a way out of an admittedly impossible situation?

Broadly speaking, notable advances have been made in this government of urban communities during this period just past, where indeed both the brightest and the darkest spots in American public life were evident. If freebooting has been highly organized in some cities, there has also been an impressive development of organized efficiency. The attention given to public administration under the influence of such movements as the city manager plan has not been surpassed anywhere in our governmental system and gives promise of important advance.

Rural government, while less spectacularly corrupt, has been in many cases incompetent, especially under the disrupting influence of the new distribution of wealth and population and the new methods of transportation. At the end of this period, however, there has appeared intense interest in the reorganization of these outworn units and the reconstruction of new types of rural or rural-urban government, with striking experiments in rebuilding and strong prospects for an advance which ten years ago would have been regarded as utopian. Transfer of functions, consolidation, coordination and creation of new units are methods already under way in the effort to establish a more practical form of local government.

Focus of Authority.

The power to act within the three-fold separation of governmental authorities likewise shows the emergence of centralized power, and the forecast indicates still further development toward the central focus of authority.

The executive has gained in prestige and power in the national and State governments, and in some cities where the power of the mayor has been expanded. Increased veto power, larger appointing power, facility in popular appeal, and growth of administrative functions have all tended to exalt the position of the executive. The familiarity of the public with the "strong man" with large authority in business and social relations has also helped in this movement.

The almost omnipotent legislative authority set up at the outset of our national development has steadily lost to the courts on the one side and the executive on the other; and this process has gone on more rapidly than ever during recent years. The only exception of note is the rise of the city council in the city manager cities and the board in school affairs.

Yet the maxim, "It is the function of many to deliberate and of one to act," contains the essence of much past experience and wisdom of government, under a variety of different systems, and it seems probable that representative bodies will occupy places of power and distinction in the organization of society, under any development of executive power or administrative authority.

Democracy Seeks Greater Competence

Our country is cited as the great exemplar of democracy. Do the changing social conditions make the adaptation of democracy a problem? We note lines, which if projected into the future would lead in opposite directions, one away from democratic control and the other toward a more perfect realization of its principles.

From one point of view our observations show great cities from time to time in the grip of organized and defiant criminals, rural districts often forlornly governed, masses of persons losing confidence in the ballot and elections, and regarding liberty, equality and democracy as mocking catchwords twisted into legalistic defenses of special interests. The swift concentration of vast economic power in a period of mergers, and the inability of the government to regulate or control these combinations, or in many cases to resist their corrupting influences, are not encouraging in their sinister implications; the organized labor movement seems declining in numbers and vigor. The difficulty of providing a steady stream of high competence in political leadership and administration has contributed to the difficulty of our problem, while the expensive control of masses of people through the arts of organized publicity and propaganda presents its dubious aspects to the observer of democratic trends. Many have been led to conclude reluctantly that the emergence of some recognized and approved form of plutocratic dictatorship is not far away.

Factors in Progress.

But in considering the movement of American democracy and its collective competence, it is important not to lose sight of specific and basic tendencies revealed in this report and bearing directly on the future of our institutions.

One of these is the habituation of the American people to large-scale organization and planning in industry, keenly appreciated by the Soviets; another is the American tendency to make relatively prompt use of the latest fashions in science and technology; the lack of sharply defined and permanent classes or castes obstructing either economic or govern-

mental change, and, finally, the wide prevalence of democratic attitudes and practices in social life.

Our experts show in great detail the wholly unparalleled democratization of education in recent years; the unexampled democratization of forms of transportation, long an index of aristocracy; the democratization of recreation through the moving pictures, the radio, the park systems; the democratization and standardization of dress and fashion, often obliterating long standing marks of class. If we care to look upon democracy as a way of life, these fundamental facts are to be considered along with the corruption and ineffectiveness of much of our insatiable machinery.

An interpretation which seems to have a margin of advantage is that of the prospect of a continuance of the democratic régime, with higher standards of achievement, with a more highly unified and stronger government, with sounder types of civic training, with a broader social program and a sharper edged purpose to diffuse more promptly and widely the gains of our civilization, with control over social and economic forces better adapted to the special social tensions of the time, with less lag between social change and governmental adaptation and with more pre-vision and contriving spirit.

The Country's Relations With Other Nations

Recent trends show the United States alternating between isolation and independence, between sharply marked economic nationalism and notable international initiative in co-operation, moving in a highly unstable and zigzag course. Immigration restrictions and high tariffs on the one hand, and a World Court, a League of Nations and outlawry of war on the other. Some signs point in the direction of independence and imperialism of a new Roman type, reaching out aggressively for more land or wider markets under political auspices; others toward amiable co-operation in the most highly developed forms of world order. It is not unreasonable to anticipate that these opposing trends will continue to alternate sharply in their control over American policy. In any case there can be little doubt that the trend will be in the future as in recent years in the direction of more intimate relations through developing modes of intercommunication and through economic interchange and on the whole toward an increasing number of international contacts; and this, whether the future pattern of action is predominantly imperialistic or cooperative in form and spirit.

Whether the United States is growing more or less militaristic must also be judged in the dubious light of conflicting theories and conduct. Traditionally insisting upon the supremacy of the civil over the military power, we have held to that doctrine and have played an important part in all movements for the curbing or abolition of war, including participation in a "war to end war." On the other hand, our interest in foreign markets and loans has greatly increased, and the need of a strong hand in economic diplomacy has been emphasized. Our military and naval establishments have grown, and systems of military training have been expanded. Our soldiers have fought in Asia, Europe and Latin America. Powerful propagandas both for militarism and pacifism have been set in motion, and their clashes have been frequent but inconclusive. The outlawry of war and the strong war establishment have doubtless been accommodated by many minds as a practical version of Theodore Roosevelt's dictum to "speak softly and carry a big stick." The trends in short are conflicting and confusing, with the problems of war remaining as imminent and as grave as in the past.

PART IV

Policy and Problems.

A Formal Summary Of Principles

What we conceive to be the major problems revealed by our studies of social trends have now been passed in review. By way of summary, a list of these problems in the order of their social importance may be expected. But to draw up such a list requires agreement upon some criterion of social importance, as well as sharp definitions of problems which assume varying forms and meanings as they are viewed from different angles. A summary perhaps more serviceable to future thinking, although less directive of immediate action, can be provided by pointing out in abstract form the general characteristics which social problems have in common.

The fundamental principles are that social problems are products of change, and that social changes are interrelated. Hence, a change in one part of the social structure will affect other parts connected with it. But the effects do not always follow immediately—an induced change may lag years behind the original precipitating change. These varying delays among correlated changes often mean maladjustment. They may arise from vested interests resisting change in self-defense, from the difficulty with which men readjust familiar ideas or ideals, or from various obstacles

which obstruct the transmission of impulses from man to man. These interrelated changes which are going forward in such bewildering variety and at such varying speeds threaten grave dangers with one hand, while with the other hand they hold out the promise of further betterment to mankind. The objective of any conscious control over this process is to secure a better adjustment between inherited nature and culture. The means of social control is social discovery and the wider adoption of new knowledge.

The Nation's Need For

great forces of adjustment. It is inevitable that the descriptions of social trends in the following chapters run forward to the series of questions raised but not answered in this summary review of results. If that were not the case, the descriptions would fall lamentably short of thoroughness. The committee is in the same position as its collaborators. In formulating this general sketch of the complicated social trends which are remolding American life, it finds its analytic description leading ever and again to a statement of problems which can be solved only by further scientific discoveries and practical inventions.

To make the discoveries which are called for, to design, perfect and apply the inventions is a task which would be far beyond the powers of the committee and its collaborators, even if we had not been excused in advance from making such an effort. If one considers the enormous mass of detailed work required to achieve the recent decline in American death rates, or to make aviation possible, or to increase per capita production in farming, one realizes that the job of solving the social problems here outlined is a job for cumulative thinking by many minds over years to come. Discovery and invention are themselves social processes made up of countless individual achievements. Nothing short of the combined intelligence of the nation can cope with the predicaments here mentioned. Nor would a magnificent effort which successfully solved all the problems pending today suffice—if such an effort can be imagined. For, if we are right in our conception of the character of cultural trends, the successful solutions would take the form of inventions which would alter our ways of doing things, and thereby produce new difficulties of endless variety. Then a fresh series of efforts to invent solutions for social problems would be needed.

Implementing Public Policy

In beginning this report, the committee stated that the major emerging problem is that of closer coordination and more effective integration of the swiftly changing elements in American social life. What are the prerequisites of a successful, long-term constructive integration of social effort?

Indispensable among these are the following: Willingness and determination to undertake important integral changes in the reorganization of social life, including the economic and the political orders, rather than the pursuance of a policy of drift.

Recognition of the rôle which science must play in such a reorganization of life.

Continuing recognition of the intimate interrelationship between changing scientific techniques, varying social interests and institutions, modes of social education and action and broad social purposes.

Specific ways and means of procedure for continuing research and for the formulation of concrete policies as well as for the successful administration of the lines of action indicated.

If we look at the ways in which the continuing integration of social intelligence may advance, there are many roads leading forward.

Social Thinking Gaining.

1. We may reasonably anticipate a considerable body of constructive social thinking in the near future developing in the minds of individual students of social problems, pioneers in social discovery or statesmen in social science. More widely in the future than in the immediate past we may expect the growth of thinking about the meaning of the great masses of social data which we have become so expert and generous in assembling. Is it possible that there is radical innovation in the industrial and house collection of material and methods to interpret and utilize what has been found out? Or the contrary? There is a compelling urgency that should be brought together both from the sake of science and of society; that we may look for important contributions from individual thinkers with a point of view from which the focusing of social problems and their constructive integration is not excluded, but emphasized. Some of these efforts may be widely divergent in conclusions from others, but they should have in common the interrelation of social problems in closer meshed patterns than heretofore. It is also to be anticipated that the initiative in a wide variety of emerging problems will be assumed by research centers, groups, bureaus, institutes and foundations, devoted

in some instances to more specialized and in other to more general treatment of social data. A considerable amount of such work is now being done in universities and independent research institutes, and the results are seen in the increasing penetration of social technology into public welfare work, public health, education, social work and the courts. While some of these inquiries may be fragmentary and often unrelated or inadequately related, there should nevertheless be important findings and inventions of great value to society. It might be said, indeed, that while the most recent phase of American development in the social field has been the recognition of the necessity of fact finding agencies and equipment, and their actual establishment, the next phase of advance may find more emphasis upon interpretation and synthesis than the last.

Interest of Government.

2. Nor can we fail to observe the interest of government itself, national, state and local alike, in the technical problems of social research and of prevision and planning. A very large amount of planning has already been undertaken, notably by cities and by the federal government, and to a less extent by states and counties. There is reason to anticipate that this form of organization of social intelligence and policy will develop in the future with the increasing complexity of social life and the realization of the significance of social interrelationship. The monumental work of the census alone is an adequate indication of the interest of the organized government in the collection of social data, and there are many other illustrations of the deep concern of the government with the data upon which national policies should rest. The fact-finding work of the executive branch of the government has often been more systematically directed than that of the legislators and the courts, but there are striking examples of the utility of inquiries in all divisions and on all levels of government, in legislative inquiries (especially the interim inquiries) and in judicial proceedings as well as in the undertakings of the more recently developed judicial councils. It is not beyond the bounds of possibility that in dealing with some forms of problems, joint inquiry instituted under the auspices of two or more departments of government might prove to be an effective procedure, in that partisanship and proprietorship in findings would to some extent be minimized.

Value of Research Council.

3. The Social Science Research Council, representative of seven scientific societies, and devoted to the consideration of research in the social field, may prove an instrumentality of great value in the broader view of this complex social problems, in the integration of social knowledge, in the initiative toward social planning on a high level. Important advances have already been made in agricultural research, in industrial and international relations, and striking possibilities lie ahead in the direction of linking together social problems likely otherwise to be left unrelated.

It is within the bounds of possibility that this Council might care to take the initiative in setting up other machinery for the consideration of *ad hoc* problems, and for more and continuous generalized consideration of broader aspects of social integration and planning. It would further be possible for this Council to organize sponsoring groups in which there might be brought together the technical fact finding, the interpretation of data in a broader sense, and the practical judgment of those holding the reins of authority in government, industry and society.

National Board Foreseen.

4. Out of these methods of approach it is not impossible that there might in time emerge a National Advisory Council, including scientific, educational, governmental, economic (industrial, agricultural and labor) divisions of contact, or other appropriate elements, able to contribute to the consideration of the basic social problems of the nation. Such an agency might consider some fundamental questions of the social order, economic, governmental, educational, technical, cultural, always in their interrelation, and in the light of the trends and possibilities of modern science.

In any case, and whatever the approach, it is clear that the type of planning now most urgently required is neither economic planning alone, nor governmental planning alone. The new synthesis must include the scientific, the educational, as well as the economic (including here the industrial and the agricultural) and also the governmental. All these factors are inextricably intertwined in modern life, and it is impossible to make rapid progress under present conditions without drawing them all together.

The committee does not wish to exaggerate the rôle of intelligence in social direction, or to underestimate the important parts played by tradition, habit, unintelligence, inertia, indifference, emotions or the raw will to power in various forms. These obvious factors cannot escape observation, and at times they have only a hopeless resignation to drift with fate. Social action, however, is the resultant of many forces among which in an age of science and edu-

cation, 'conscious intelligence may certainly be reckoned as one.

Furthermore, it is important not to overstate the aspect either of integration or concentration in control, or of governmentalism. The unity here presented as essential to rounded social development may be achieved partly within and through the government and partly within other institutions and through other than governmental agencies. In some phases of behavior there are very intimate relationships between science, education, government, industry and culture; and in others the connection may be further in the background. Some of the centres of integration may be local, others may be national, and still others international in their point of reference. What is here outlined is a way of approach to social problems, with the emphasis on a method rather than on a set of mechanisms. More important than any special type of institution is the attainment of a situation in which economic, governmental, moral and cultural arrangements should not lag too far behind the advance of basic changes.

The alternative to constructive social initiative may conceivably be a prolongation of a policy of drift and some readjustment as time goes on. More definite alternatives, however, are urged by dictatorial systems in which the factors of force and violence may loom large. In such cases the basic decisions are frankly imposed by power groups, and violence may subordinate technical intelligence in social guidance.

Unless there can be a more impressive integration of social skills and fusing of social purposes than is revealed by recent trends, there can be no assurance that these alternatives with their accompaniments of violent revolution, dark periods of serious repression of libertarian and democratic forms, the proscription and loss of many useful elements in the present productive system can be averted.

Stark and Bitter Realities.

Fully realizing its mission, the committee does not wish to assume an attitude of alarmist irresponsibility, but on the other hand it would be highly negligent to gloss over the stark and bitter realities of the social situation, and to ignore the imminent perils in further advance of our heavy technical machinery over crumbling roads and shaking bridges. There are times when silence is not neutrality, but assent.

Finally, the committee is not un-mindful of the fact that there are important elements in human life not easily stated in terms of efficiency, mechanization, institutions, rates of change or adaptations to change. The immense structure of human culture exists to serve human needs and values not always readily measurable, to promote and expand human happiness, to enable men to live more richly and abundantly. It is a means, not an end in itself. Men cling to ideas, ideals, institutions, blindly perhaps even when outworn, waiting until they are modified and given a new meaning and a new mode of expression more adequate to the realization of the cherished human values. The new tools and the new technique are not readily accepted; they are indeed suspected and resisted until they are reset in a framework of ideas, of emotional and personality values as attractive as those which they replace. So the family, religion, the economic order, the political system, resist the process of change, holding to the older and more familiar symbols, vibrant with the intimacy of life's experience and tenaciously interwoven with the innermost impulses of human action.

A Major Task Ahead.

The clarification of human values and their reformulation in order to give expression to them in terms of today's life and opportunities is a major task of social thinking. The progressive confusion created in men's minds by the bewildering sweep of events revealed in our recent social trends must find its counterpart in the progressive clarification of men's thinking and feeling, in their reorientation to the meaning of the new trends.

In the formulation of these new and emergent values, in the construction of the new symbols to thrill men's souls, in the contrivance of the new institutions and adaptations useful in the fulfillment of the new aspirations, we trust that this review of recent social trends may prove of value to the American public. We were not commissioned to lead the people into some new land of promise, but to retrace our recent wanderings, to indicate and interpret our ways and rates of change, to provide maps of progress, make observations of danger zones, point out hopeful roads of advance, helpful in finding a more intelligent course in the next phase of our progress. Our information has been laboriously gathered, our interpretations made with every effort toward accuracy and impartiality, our forecasts tentative and alternative rather than dogmatic in form and spirit, and we trust that our endeavors may contribute to the readier growth of the new ideals, ideas and emotional values of the next period, as well as the mechanisms, institutions, skills, techniques and ways of life through which these values will be expressed and fulfilled in the years that are to come.

Atkinson, Danbury, Long, etc. Fulton
Pencil, Cards, Manning
Atkinson, Remington & Peabody

1. The way the body
2. The meaning of the common tasks
The things we want
The tasks
 - (1) things & pieces of spirit with nature
 - (2) the chapters
 - (3) the way to better work
 - (4) the meaning
 - (5) the way
 - (6) the way to the right of the
3. The demands which appear in work
The way
When
Business and work on. People's ideas
The way
4. The way to the right of the way to the right of the way
5. The way to the right of the way

"Fishers of men." did not frame to make them all "rich - but people."

Then the ideal for life which Jesus holds out
to us the ideal of His own life. To want about being good.
Life so legislation - slavery. woman
Money - Had none
Institution - No organizer.

He dealt freely with life. And aimed to touch too few
to call me to this. Then this to make them better than he did.

Obj of Jesus so immaterial method. and free when was
There is no material remuneration - for us.
No disappointments, fit. Failure.

To burden you with responsibility for others. Knot Paul
But this fit as given son 2^d. prop 1st

This also lacks - what we need of character & so.
and this was friends and friendships. Paul, Timothy
and even Subripier. Bacher W. to Subripier was in being
to do good.

I am going to him to be good
To hurt no one & lead a dead. If I feel I do not
to a stop when down. That holds, then, on a way
To help as I can by improve each man. word
To love men

Begin now
Fishing was not incidental with some profession
Then you will enter the Ministry. I go some
But we can be fishes of men - him to improve men
to as of us so much that to find this
and more.
Let us live for life.

How to keep what we have put.

Can we keep it?

Do we want to keep it?

How can it be done?

How are we getting it?

Keep it so. ^{as a reward}

1. By living in open-heartedness to God.

2. By abiding in His ^{or O.'s} word. ^{abide in Jesus}

3. By fleeing from pro-eminence. ^{signatures}

4. By constant prayer: "the abiding breath
"He drew breath in the power of God."

5. By Christian fellowship & intercourse
My room in Princeton.

6. By evangelistic service. "Free".

Finally we must keep it

Reminders from Christ

O.U. + R.V.

On their show Rivers

Reminders I - not the facts, how important
advantages

Brief
simple

Practical. 2 dim.

Plain - no mystery - spiritual power

as a rule of life.

2000 years II Cor. III, 18

Restrain. Teach. D. restraint. Med. for quiet

Stimulation.

different - for. of God. son. Christ. people. Jesus

The words.

U.S. no politics.

Reminders - on each one, "Oh how watched?"

The beyond the air quality - Restrain

Reminders Christ. Watch over it

Influence of the world.

In our case. W. Cheyne

In temptation - Society student.

The higher - heaven

In disapproval. Chi.

English

Christians.

• Teachers. Confessors

W. people.

A practical living rule - "Evangelical rule" etc.

Christ the Holy Spirit

Our loved ones.

The judgment of Christ is considered to be authoritative as
to what is worth while as problems of moral and
spiritual worth.

The crossed man & man bringing all to Him.

Part. incident. question. but depends on the personal question given. Only

So that if we could discover what would give the opportunity
we should have the key.

How we do know.

We know it in his doctrine through the lesson on the Res.

But in our lives more direct and personal way.

The Ten Commandments.

1. Upon the opinions that please Him.

Then say opinion doesn't matter - R.E.A. Moral education
has been and not based on view

On this former question. What do you think of Christ?

And if ever an answer he got one to this question which
called forth one of the most enthusiastic words of approval

"Blessed art Thou Son of David." Matt. XXI, 9

He liked the opinion.

He was glad it was an inward confession

He rejoiced in its true utterance.

With any other view of that, we shall give Christ and dis.

Want him in us.

The man who feels and speaks this way about Christ
and sets out of this faith in the man whom
Christ will give over.

2. Upon the personal use of life. Luke 14, 27-28
The woman that cured his mother, another reply
his family, came in now, so to speak, & showed
how a principle of unreason.

But only the increased frequency and the outward per-
formance of the work is a true good.

Each heart ~~to~~ each must first and do in
order to win Christ's approval

Robert Doleman

Do we wish to make a success of our life?

There are the principles given from the most successful life
ever lived

If we would have them say at the last "Can ye succeed in
my Father's". We must meet his approval now, in
the two ways.

The Man, the Church and the World,

1. What are men in the world for.

Inshere given.

Character a byproduct of the service.

2. What is the price in which this service is to be done

The whole man.

1. The spirit within of the servant - the best word.

2. The duty of obedience to him. Inim Janda

3. The law of justice - share one food.

4. The law of life.

of one but we love it.

3. The supreme need of the life in this spiritual
basis upon character.

Nothing needed of Wednesday - the best of friends by

A day of retirement & quiet

We need such days.

1. To repair our balance.
2. To refresh our hearts - & purify.
3. To steady our nerves.
4. To renew our dreams, hopes.
5. To look with us & others.

We were in Bathing this day with friends.

We do not take our time for such things

Our work a great need.

Remember "our duty to Reprieve from the Good."

That this night has said 'I must rest'.

He had said this.

But we could not use such a day unless now
we are in this calm in God in our work.

{ Behold I have set before thee an open door Rev. III 8
Now then do it II Sam. III, 18
And there are many adversaries I Cor. XVI, 8, 9

1. The divinely given opportunities for you.

1. The influence of women. Thompson and Spurgeon.

5 To win to Jesus Christ.

4 To work in your Church. Prop. W. P. Mission Society.

2 To erect standards and elevate life.

3 To promote all Christian causes in the community.

6 The foreign missionary work.

2. Now then enter upon these

1. You can. Armstrong. Paul.

2. How

1. Begin somewhere at once. John's 1st class.

2. Keep at it in spite of discouragement.

3. Have patience Job. V, 7, 8.

4. Be willing to be poorer if necessary. II Tim. III, 12.

3. And instead of being frightened by opponents, overcome them
and get great & abiding joy.
— life a conflict & a rest.

Paul and Thanksgiving

His own thanksgivings to God.

To the faith & the honour. Rom I, 8

Speaks of "thanks" in prayer as perfectly natural Rom XIV, 6

Math. X^v, 12-16. Luke XXⁱⁱ, 7-13.

Two were there of the doctors ⁱⁿ the evening.

If the man were a stranger we know an exhibition of God's overruling arm. No chance
Let us watch for such coincidences
K. Post papers. Inroads

If the man were a friend he says that more than
he asked - the upper chamber & a common apartment
he was reluctant to give him a room
"The upper chamber" Mt. 26: 11 - The rule of law.

Who did this man's part in Jerusalem.
What does it matter? Luther's "By Dauph."
Our hearts are freed from all envy.

Jesus has this man's secret.
No disciples did not know where he would eat
Matt. XXVI, 17.
Had to conceal it from Judas as he might
have betrayed him there.
We can trust Him.

The gain in character from service

The intellectual gain - preparation
for life work

Not too open as to country

The spiritual gain.

On our experience

The first success.

The subsequent steps

The increased expectation you have for
mission.

Woman, child

The two sides of the vineyard.

Main objection to deciding

Too young - no children

Too religiously influenced then - children

Went to think of our danger.

Ignatz Hoek. The cowardice of it.

How many don't have courage for men who yet
think the work of life.

I plead for a plucky view of life.

In the inner life. - "Don't be downed." D'Israeli - "You've been

For life is not an idle one.

- novel heroes in life. - the battered ship. The color at the top.

In the outer service.

A man missing people does "For never land long leave a"

The Protestant nation better vs Episcopate.

The joy of battle - Roosevelt.

Think of what is to be fought!

Vice & Lust.

Corruption in politics.

Give the women. Women wouldn't control them

Jan. 1, 17. Jan 18, 9

The year of the Tenth Hour etc them up.

"I ask no woman tie each to them".

Friendship of Christ.

1. Our desire to have been with Him.
2. "Friend" title - last - sweet. The supreme thing I Cor. X¹¹
Read it with "Friendship".
3. Meaning given to us

Jesus character as a friend.

- (1) Unprejudiced, - Simon. Luke X. "You in" Gospel
- (2) Unpretentious, Jesus Bapt.
- (3) Unselfish, Jesus, beyond no connection - "Jesus".
- (4) Faithful, His young man. L. X¹¹, 4 Peter Sutor
- (5) Wandering, Jesus. Peter. Paul.

Influence on our belief, fellowship, life, service.
5 days down. Near "know" highly that alone
know "know".

4. Influence of Jesus' friendship.
 - (1) Doctrines over lived - Plunkett. a Young Prayer.
 - (2) Jesus as a basis for edification, receiving men to the S. of Ch.
 - (3) Elevates our notion of friendship.
unchanging - Mrs. B. P. Manning
 - (4) Changes our character. Drummond - Hooker.
5. Meaning of this friendship to Jesus.
6. And now the choice between this & the elements inconsistent with it.
Love of Christ vs. the love of the world. Joh. IV, 4

Farewell meeting at Northred, Wyo. 1899.

The delight of our relationships.

I feel & would speak like a brother to you.

1. Jude 24. But to him that is able to guard you from stumbling "I can not help but stumble". He is able.

Not conventional, Bible study at all. You do it. He is able.

How can He exercise this power for us.

1. I trust him who is able to keep Phil I, 6.
2. Definitely commit & keep yourself committed to Him II, 1, 12
3. If you do stumble arise & enter the crowd again, to him as the responsibility yours.
4. go on

2. Heb. VI, 1, 2. Marginal reading

First things have their place - must be beginning. But this place is before & supplementing. Other must follow as we recognize this in all things save clarity. Notice as rather found there.

Not to his disciples.

Heb. involved war & war. Training of XII.

John - Greek

"Much that at first is dead & cold has simply & sufficiently expressed God's power (as do my soul had grown to match the tree each year, familiar with each light granted & guided thee to do and speak) of new significance & fresh heart; the first were pressed on points I now know stone and named them in the Gospel I have writ."

Paul: "I follow you. I press toward the mark."

Notice how what are the first things.

g. - a. Practice. First the body, then the ear, then the feet can.

I hope to be wiser Christ tomorrow & today

"One sweetly solemn thought came to me in it"

3. Heb. II, 1

Literal meaning

1. O.V. let them slip on this a sin.
2. R.V. get carried away from as on a swift stream.

How can we be carried away

1. the current of personal weakness.
2. the current of narrowness. things & things, men.
3. the current of our crowd.
4. the current of sin.

He h. d. constantly holds this life up to contempt.
Rev. III, 15, 16 Job 12, 13, Jas. I, 6-8. "This is man's foam"
Supposed. Paul 1 Tim I, 19. "This is instability"

So we need but by a great purpose - a life purpose.

1. God has a plan of life for each one of us
2. We in turn must seek to follow any other plan.
3. This plan is behind me. The mission, case!
4. How may we find it.
5. How may you do it?

Holding fast the thread.

I would not let it ever loose of all.

Paul.

The game of Paul as a study even more than Christ as you get
through of him

Paul great enough - Tolstoy's account as his letters - but
surely human. Quarrel with Peter Bawobol

The immense reach of his work; the studies of his experience etc.

1. He was a man of vigorous personal force.

Conversion did not live this - idea. No. Butler "Re-
ligion does not demand any spectacles but only clearing
the darkness of those who already have. As the matter of
ambition is a this.

It brought out his power into the world & God, and the spirit of
that world, immensely increased it

The evolution of Christ the vision
but as household made tender.

The evolution of Christ, of Tolstoy, of Pygmalion

2. He had deep depths of original life.

Two frequently imitated by others

Went off into ideas at once. "I chosen man"

and lived an inner life with God; the mystical, Esau was exp.

That was known Christ? and by St. Augustine! The

phantom world

3. He brought from his inner life

what he owed to Bawobol

The constant search & influence. "Fare on the land" - No.

but his great releases and possibilities.

4. He was a man of three ways and good.

Verifying to himself.

Unceasing industry. Night & day

Peace in his daily song

of personal loyalty. Peace on his tongue

of opinion of others. I Cor. 13. The You then

and few give in it

Kingston's remark. Paul's rule Paul's

refers to it as distinct from him.

5. The greater qualities

gentleness. I Tim II. 7. In personal eyes. Or a man.

Steadfast. This he never mentions - I Tim II

"Counsel than to help his words"

Sympathy. Kindly dedication. Can you give away.

Longing. "yet when the word"

6. The reality

of spiritual discipline within. No paper or liturgy.

"but to use them"

of personal service - not the good but the best - what was evidence

of service. I Tim II. The his nature.

of spiritual service. - The three qualities.

The breadth - mission to the world force.

7. The spirit and nature of it all.

The love of Christ a real power. Gethsemane's me.

The knowledge of Christ. "I delivered you when crucified"

The end. The things are. Kingston II Tim IV. Paul's

Striving to do our best.

1. No man always does his best.

sure to fall down.

The concept of saying "we did our best". ^{Notion} but we know we did not

The best man never done his best - He says yet. St Paul

When others say so he knows that his ideals are higher

or if he approaches his own he sees, over them

the faculty of high mindedness or true life.

2. Relief can be found in two ways

1. By giving up. "It is no use" - says one or. ^{Relief gives under}

2. By acknowledging the unlikelihood of ^{the} best attainment. " -
much without reward - far to rise."

accept it a part of the deeper life.

3. The consequences.

1. The discredit & abandoned legs. ^{Stand up by conviction}
of respectability ^{and} lost. ^{down a precipice.}

2. The solid rock with character of the true warrior - ^{Ends}
in ^{delic.} ^{from} the ^{long} ^{take}. to ^{quit} or ^{from} the ^{force}.

doing of ^{ambiguity} - better to come. ^{Paul in Phil III}

4. We do call this in Athletics.

we play - team that we know we can't see ^{couldn't} ^{throw} ^{you} ^{over}
we play to ^{they} ^{down} ^{the} ^{score} ^{abated} ^{been} ^{and} ^{is} ^{known}
^{and} ^{our} ^{best}.

the ^{best} ^{episode}. ^{Capitulation} ^{of} ^{pride}

we have "guilt" - ^{we} ^{not} ^{morally}.

Paul Miller - "abandoned courage."

My God, you say. Oh no. No matter how the ^{back} ^{into} ^{the}

com. ^{God} ^{counts} ^{no} ^{man} ^{equates} ^{who} ^{is} ^{my} ^{favorite}

ghosts - ^{my} ^{when} ^{the} ^{stars} ^{of} ^{the} ^{night}

The two classes whom we constantly meet
and who contribute to main problem

Mad. XXI, 28. name two classes -

1. The man who would and didn't.
2. The man who wouldn't and did.

But there are two more.

1. The man who would and did
2. The man who wouldn't and didn't.

Jesus is dealing with the variables but only
one of our two classes is a variable.

1. The man who wants to & doesn't always.
2. The man who has of both in promise & in
fulfillment.

1. The first class

like the seed sown on shallow soil or on rocks &
yet not like this for they really mean it but
it is so slow & discouraging.

(1) Have patience.

Things come slowly - some death.

The law of life gradual.

The sower.

The taker.

Chief examples

Physical strength - The Gymnasium

So in character. Trouble's scheme

(2) Drop comparisons. Jesus uses rocks each of
us being. No delay quibbles.

- (13) "Fight on me, and his death".
 Better, more to know Jesus & surrender
 as Jesus "Tizzy Wizzy"
 "A just less & pain man."
 purely shameless when he died.

2. The second class.

Indifferent - nothing reaches them.

Indifference of two kinds.

(1) Temperamental.

(2) Because of interest in other things
 like the sun & death.

As indifferent follows one of (2) class.

(1) What does interest you?

Money, the sun, athletics, sex, ambition

(2) Are there the worthy interests?

True tests -

Eternal. Beautiful. True.

How can a man be indifferent.

(1) To sin? What it has done

(2) To God = unpardonable.

(3) To Christ's sacrifice for me.

Paul's persuasion of Christ's work

The Tool of the Father.

The egg & keel.

Rom. XVI, 19. "We unto that which is good: simple unto that which is evil."

Prop. before - Option. Summary.

The great antithesis - good and evil - between which we must choose

One for all? "One to lay down a" Laurel.

We can have no doubt - Choose good.

This must be an exclusive choice.

Can't choose an end then too, with the other.

What then should be our attitude toward evil.

"Simple unto it"

Simple does not mean Simpleton. Bible notion different from ours.

Simple means let "evil out loose" - no place for any hidden thing. Open, without blush.

This implies ignorance of what evil is and only the knowledge that there is other evil without the knowledge of what it is.

Thus a reasonable and true attitude

Then avoid certain kinds of books.

Direct menaces & obscene talk. Grant

avoid wicked sights - Hellens. Theatricals

Grasp evil at the opposite of man evil unto the white line is. i.e. on extreme terms with it.

How wholesome & sweet the opposite course "evil unto that which is good"

able to see what is good. - that discerned.

In sympathy with it.

Association with it intimately James IV, 7, 8

Distinction bet. "good" & "righteous" - Rom. V, 7. Peter is

one who has lost the flesh of sinners & simply

conquered his God - the good man

think the road to victory. - a blessed Satan under reb. a man, v. 20

Report on what the Com. are doing.

" " Religious condition of the school.

Why don't these Moral Reg. become religious leaders in college + homes?
No real responsibility / leadership.

Ok meeting at West Point on Monday night.

You form a C. to form a new one

That candidate even at Empire College by some are a threat.

Strive to ground

Integrate with other semi regis!

Can't do anything!

Can't say yet - too hard. That's what candidate - changing heart.

As showed because you are lined up

Can't see his then! - Paul "Some time found."

and that is. Admin - can with us - he is a fool

For example - suppose - right of the record.

To be a Ch. the highest shot + biggest try for a while. How long to try

How are you going to handle this?

Provisional

The Association's Duty to the Past & the Future:

Man's institutions stand in three acts of relation.

We praise our duty to future - not to the past.

Just Judge - Am. Simon - Socialist.

Our duty to make the past a success.

Herms

We could not get free from the past or the fu-
ture. Herditz. We praise. We have done.

It is the best man who was the one of the end
whenever, strengthen the past & future of an

The things that have made the Assoc. a power in
the past. What are they?

1. No Assoc. meet. straight at the individual life
when it melted this it flaked. Herms. Herms.
Anchor of social account.

Small rich life. Dutchman story.

2. No made connection.

Pearson story. Holman of Newman "back into"

Pattern - went too far! Was, after so.

"Love" as your soul.

3. No saw the whole of life up to religion. That is a better
way to keep life, religion together than to pass
religion down to the whole of life - as now.

4. No used the common intercourse of knowledge, intellect.

a. real danger of the Assoc. lies in the rich glo-
rying their inheritance - so being able able to future,
present & past

1. In getting away from the vital core of simple,
straight religion.

2. Superficiality of life. No opinion of all. That don't die

3. Institutionalism - "Great, well association"

"Best one" - the last vest of suffering humanity.
All countries, 31 members.

4. a superficial & artificial intellect vision.

More becoming than we can support.
Position. teacher. The Prop. Ch. 10. 10. 10. 10.

The fact a great time -
 no reason to be ashamed of it, glorify for it.
 The Senior came in it 1800 years ago.
 Was good in it & Eric. Was to take to have.
 Senior "see fact let go": but see "Barrode".
 In work. method change - not principle
 and see the great fundamental divide
 how, friendly, truth
 but we get rid of the fact & uncles of the deal
 although. We have foundation that divide
 but we abide on them for our sake, for
 the future.

That great future are - the greater piece are here to it.

1. If we give it the same love of the Bible our fathers
 give us. Why not? Herodotus.
2. If we give it the same religion our fathers gave us
 that just indirectly. C. D. Chamberlain. Etc.
 But a supernatural power.
 We owe it both to past fathers to discuss &
 assert this.

The flow of Christ in Christ.

We can do this only by going to Bible & Christ their
 right place in our own mind.

Know them, know them, know them
 the present our only here. "See the present go."
 Past of time God care care for her

But just this our difficulty.

We want the big, the distant. That which is not
 here. The necessity of the citizen get who waits
 at our door to be made.

The seen in Christ
 Ormas Khayen - Japan.

The cause upon that could be 12

The Y.M.C.A. here in the school

The history of the College movement.

On the
Eastern World's Federation

As character & purpose

It is a Chr. association. To win men to Christ
To strengthen men in their personal Chr. lives
By prayer, Bible study & fellowship

To fight sin
Dishonesty, Impurity, Etc.

The present power in the colleges.

Give "Champs & Chumps."

No claim upon you.

To take your own stand for Christ

Do it at the beginning

Stick in it. Inquiry, & answers.

No difference of faith. Go as far as lies to work.
Your case & the best of it.

To help others by your own example & word.

No prepare yourself of men.

No advantage of being open & decided.

It's evidence on character.

You and Christ make.

"There are not far from the throne of God."

"So, let's let's let's"

not that God will not let us in
but we will not want to go in.

Philip de Meri - 16th Cent What then?

Why not be?

What sacrifice of material is there?

Luke 14, 23-25, 62; I Cor. XIII, 7; Rom. XIV, 1-3.

What of honor?

Phil. IV, 13. Jno. XIV, 5.

What of good name?

I John I, 1-3.

What of friendship, or fellowship?

Jno. XIV, 15;

What of peace?

Jno. XIV, 27

Why be?

The Joy. Jno. XIV, 11; I Jno. I, 4.

The Rest. Matt XI, 28,

The Safety in temptation. Matt. VI, 13; I Cor. X, 13.

The sympathy

The capacity to help others

How

By usual, by thy, thereby, now.

His love devoured it now

A question of who

West England Belle Court was > King

The Relation of the Blood of A.P. to Missions

I The unaccepted implication that there is such a relation.

1. The character of the Brotherhood

- 1. No title } Prayers
- 2. No rules } Service
- 3. No object.

- 2. The spirit of the body.
- 3. The orders of the Captain.
- 4. The word's most used
 - 1. Numerical
 - 2. Moral.
 - 3. Spiritual
- 5. The Blood's own life

II Is the relation direct or a Blood, or only indirect
thru its members or their churches?

The relation of the Blood of H.A. - really.
 This different but tho the latter, the relation is
 one real & close. - } absolute need.
 The relation of its members to the } } 20 members
 } } 20 Blood

III What is the relation of the Blood to a Blood

1. Should join in the primary agitation

The Spirit - the No. Del.

How

- 1. By preaching study of missions
- 2. By visiting meetings
- 3. By using the "Star"

2. Should increase wisely, giving the whole
3. Should hold before its members, the
policy of the meeting. Yes.
4. Should swing in on the country side.

Extract from the Constitution:

OBJECT AND RULES.

The sole object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men.

Every man desiring to become a member must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two: The Rule of Prayer and the Rule of Service.

The Rule of Prayer is to pray daily for the spread of Christ's kingdom among young men and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the church, young people's prayer-meetings, and young men's Bible-classes.

The Message of the Conference.

It has had its own business but -

1. The lesson of unrepentance
The muddy, butchery.
Gungton & Coleman
The women - Mrs. White.

2. The idea of repentance & trust.
Our solidarity
"Let them alone"
Shivers & neighbors.
How are a good thing?
Well for it on.

3. For goodness, with a great cause.
Justice, freedom
The spread of this - Recurrence.

4. Religion.

Religion powerful. "Gospel of Love"
Its meaning to the nation
" " " to us.

Evangelization to Primary Duty of the Church
No obj. glutubany at hand on
Pute cast.

Objected

1. No spiritual culture of members
in any sense for
But this next promise is an end in itself
and only an accessory about
service
2. But we find no particular interests
a sort of obligation not of man
to show gifts of service
No importance of it.
3. Work at home.
4. No need of up to
godaw faith
No present call.
No sin of life.

Spiritual med.

Why ask this? Don't in code.

Theoretical view of heathen religions.

Grant. Donald. Hopkins

True members

Actual.

Write
Spiritual want.

Blom

Hindman

Stam. ykoma

Brodbeck

Carpenter.

John Rautanen

No trust or confidence.

No power of hearts

No power

Karon - King, as dead man's bond

Grant - depend, Melowdy, Progress

The Logic - the Log - I saw

German on 11. 9. Possible night

God's judgment on the heathen na-
tions in Christ.

See the, pass to Wadsworth

Joseph & Judah - I ykoma as read
in me.

Witness in God's mercy

Powers from on High.

Early apostles.

Acts I, 8; Acts II, 1; II, 4;
II, 14; II, 46, 47

• Baptism - in a report
for unity

• Roman to workers,
Ba. LV, 10, 11.

Jos. B. Taylor.

Bowen.

On the man.

Ba. cxxvi, 6.

Our past mistakes

How far below Christ are lived

Target the past & mend it?

Phil. III, 13. Heb. VI, 1

Christ

Simplicity

Unfailing kindness

Care for little things

Sincerity

Earnestness

Arnold's "Heaven" or "Hellenism"

Looking forward

1. Vocation - Trench.

2. Aim of life - Jno. X, 10

Cherity as an incentive to

lawyer, physician, teacher, business

No man's power save Christ - Edgerton
Harrison.

3. Practical problems

Get honor! lay at his feet!

Speak for Jesus.

Do these to us!

If C. had been taken away from us

Gal. II, 20 - "live with a negronie?"

Go in to see the King. I Cor. XV, 58

The Need of Lawyer.

The destination.

Unemployment, Architect

Revenue

at home

In our world today and

The very nature of the case

Minister in case

In case member available

Are they competent?

Reason

Political only

1 of views

China Comparison

2. of lawyers & individuals

India, Mexico.

3 of Based.

By ABC. CWS

Experiences.

Individuals, Gardens, etc. on other

Reason on this. CWS

Abundance of or the + also of +

Reduction in education

What the question? How do the world say a, or how of but

met or of, transportation, road, how to? how to

What is a case? How of the the members

Luke x4
Will you not come to Christ Love Him?

No imitation of his love Mark x1, 28-30.
His love for us
Sacrifice - Jno. III, 16.
Death - Rom 4, 6 & I Cor x4, 3; Jno x4, 12, 13

Men make excuse. Luke x14, 18-20.
So great a sinners - Ga. I, 18; Jno III, 16. "who"
No need to go - I Cor. II, 14.
Hard to go - Jno III, 13; Heb. 14, 15-16
Don't feel enough - Heb. x1, 6
Not manly - II Cor. VIII, 9; Luke 19, Heb. x11, 2.
Christians inconsistent Jno x1, 20-22. Rom x14, 4.
Cowardice - Luke x11, 9.

Receipts of coming & loving
Pardon Peace - Power.
Friendship of Christ - Jesus also in also.
Home-ward bound
Marriage Supper of Lamb - Christ Child
Heaven
Revelations - Luke x11, 2; Mark IV, 11; I Cor II, 9
Meeting I Thes. 14, 14; Jno x, 28; Rev. V11, 9
Reparations Mat xxv, 46; Luke x41, 26

God die
Gospel of Reconciliation Eng. & Love

What share I do with Christ? Matt xxvii, 22

Must do it at once
Pilate

II Sam vi, 18
Josh xxiv, 15
I King, xviii, 21

We make excuses

Some other day - Prov. xxvii, 1

On death bed - Jno. xi, 35

Just on cross.

Future Probation. - King & David

"Pearl at Sea"

Reverent Moment of Decision - Rev. vii, 20

Luke xiv, 7 - Invitation II Cor. vi, 2

Effect of pulling off. - Heb. ii, 3, iii, 13

Now!

I Jno iii, 2. Rom viii, 1; vi, 22, Gal. ii, 20.

Rom xv, 33.

Jer. xiii, 16.

"Scotch bag & the rope."

Four things come not back.

Too late - Jesus of Nazareth passed by.

Our Personal Relation to Christ

Three Classes of Christians

I What Christ does for us.

Saviour - Luke 19, 10
Deliverer - Prover. 10, 28, 30
Way, Light, Keeper. - John. 1, 9, 6; 8, 12; Luke 11, 10
Makes unclean - Luke 11, 26-27; John 13, 10.
Teaches us - Matt. 23, 29. Luke 24, 29

II What Christ is to us

Christ - Gal. 3, 11, 3, 3.

Friend.

A good friend - Prov. 17, 24; 18, 24

A true friend - John 15, 13, 14; Luke 11, 4;

Sacrificed himself - John. 15, 13. Rom. 8, 3

I John 14, 10. II John 14, 20

III What we owe Christ.

Stand in his presence - Prov. 8, 34; II Cor. 3, 18
Whom having met face to face.

Evidence of Christian life - II Cor. 13, 13; II Tim 4, 12

Christ's example - I Tim. 16, 10. - Praised.

Three great questions

Who created

Stand there - Follow me.

BE filled with the Holy Ghost! Jno XV

Christ's words & the promise.

Jno. III, 14-16; XII, 32; XIV, 12, 17; VII, 39

Joh. - II, 28 29; Jo. XXXII, 15; XLIV, 3

His coming - Early spoken

Act, I, 8; act II 1; I, 14; II, 4, 46 47. Jo XX, 22

Elijah & Elisha

BE filled! Jru empty.

Eph. V, 18; Rom. XII, 1; Act. V, 29 32,

Phloods -

1 Pet. II, 9; Heb. X, 20; Heb. XII, 14

Fanaticy -

has with vengeance re. clack on ro.

Two religions - I Cor. II, 17, 18.

Promises to Cooper, Taylor.

Don. XII, 3. Jos. V, 20; Jo. LV, 10, 11; Jo CXXVI, 6

Ecd. XI, 6

Damacion woman at the cross.

I Thess. IV, 13-18.

Word of hope for the dead and of comfort for the living.

1. The Mission of Jesus.

1. To save. Matt. IX, 13; Luke XIX, 10; I Tim. I, 15. "Friend of the prodigal son. Zeph. III, 17. To save all

2. To forgive sins Acts V, 31

He delighted in this. Matt. IX, 2; Mk. II, 5, 9; Lk. V, 20, 23.

Not once only. Matt. XVIII, 21. Luke XVII, 3.

Sp. - Luke VI, 37. Matt. VI, 14.

3. Tenderness.

widow of Nain Luke VIII, 11

Lozarus his sisters

"Touch."

Mark. V, 41

I Jo. I, 7.

Hated sin and death II Peter III, 9

Conquered sin by death

death by resurrection.

o loves to see us conquer.

2. The Comfort of hope.

1. borrow not. - Death better. Phil. I, 21, 23. Twilight.

Joshua = great joy. Luke II, 10, Matt. XXVIII, 8; Luke XXIV, 32

Jo. of Jesus. Jo. III, 29.

2. they only sleep. Lozarus Jo. XI, 11. Maid. Matt. IX, 24.

Phil. VI, 10 Rest. trouble over.

3. He cometh. Jo. XIV, 3. Matt. XXV, 31. Act. I, 10, 11.

Watch.

4. We meet them.

the dead in Christ

we that remain

} glorious reunion

5. Comfort of life!

When the Lord's head, weary feet, painful hands, worn eyes, poor
back, &c. sorrow not "for their believe"

O Master, we hear thy word sweet rest in thee.

Religious Cowardice

See Matthew 23:11, 2

Salvation of others. Ezek xxxii, 4-5

Religious Deepthness.

Revelation

So of 5000

Curse of withholding

Consecration.

Prayer of ages

Moody

Livingstone

Luke xiv, 33

Power of Reeds

Discusses Bow.

The Reality of the Spiritual life

What is Culture?

Huxley, Arnold,
The city that came down from God.

The whole man.

1. The spiritual environment.

Whom having not seen II Cor. III, 18

II Cor. VI, 17 Jno. X, 10.

II Cor. X, 17, XI, 3 Jas II, 20

2. The spiritual companion

The personal Christ - Bowen.

His transforming power, Scepter.

Don't pay - Div. Christ. most.

Give giving honey or a flower

3. The spiritual end.

Heaven.

Revelations I Cor. II, 9

Luke X, 2 Mach 14, 11

Matthews I Thes. 14, 7

Jno X, 28; Rev VII, 9

Separations Matt. XXV, 46.

Luke X VI, 26.

and Jesus II Cor. V, 1

Agnosticism

Jno VII, 17; IX, 7, 30;

Jno. IX, 25. Jno. VIII, 59; I Cor. III, 23

"They have taken away my Lord"

Matt X, 28. 30 "English princes".

Anniversary Days.

Meaning and solemn character

How far below Christ we have lived!

Regret - too much, too little

Forgive Phes. III, 13, Heb. VI, 1

Christ.

Simplicity - English Princess.

Unfailing kindness

Care for little things - Two Robins

Sincerity

Earnestness

Jew & the Roman Hebraism & Hellenism.

Cause of our past failure.

Future

1. Vocation - French. "His work."

2. Aim of life. John X, 10.

The Christ life - Take it everywhere. Play it

An incentive to each profession

No man's power save Christ. Elsewhere.

3. Difficulties

"him with a vengeance." Gal. II 20

Get honors - lay them at his feet.

Speak for Jesus! 1 Cor. XIII

4. Character - Word & value

whom having not seen. II Cor III, 18

The little boys & the Christ child

Go in to see the King I Cor. XV, 55

Darwin and the Passion flowers. Jesus.

Education and Ideas Thought

Des. right to influence children
Hopkins Edwards
John Stearns Tice

Des. duty to do so
Gessit - Remnants.

Darwin's atrophy.
Paul & Timothy
Des. power to do so.

The child's mind.
Locke's theory
Hobbes' Remark
Kendallness

Ready for attention
Things that appeal.
Striking
various
of immediate & urgent interest
not so late.
College figures

Joy & most.

Conviction strengthened
Emotion of it dependent on
dramatic, intensity
constancy, involvement

Moral ideas then strengthened

Requirements for teaching

I Cor I 17.
know the word. Be close to Jesus

Instincts for souls

Develops all sides of the child
unconscious Reserve. To avoid.
Christianity & culture

True air is like

Christ of a Jewish

man?

What it was!

Must not be

manicured & credited

Work for them.

Moody's story of the
story of father & son.

The vice comes:

Leatherson & XIII Pa.

Reward.

Gen X II, 3.

"One more now?"

"father" & lost brother.

Fellowship with God

We are justified

Job. XXV, 4 Rom V, 1.

We have.

Peace, Phil. IV, 7.

Power, II Tim. I, 7.

Favour, Prov. XII, 2.

Let us

Meet - Ex. XIX, 17

Abide - I Cor. VII, 24. Jno. XV, 4.

Waek - Col. II, 6

Work - Jno VI, 28.

Hag. II, 4.

Jno. IX, 4.

"There is that scattereth and
yet increaseth"

First Baptist Missionary
Feeding 80 of the 5000

Living Epistles

Seek ye first the Kingdom of G.

God will howe this work done

If ye love me, keep my com.

The Reciprocity of Religious Trusts
Doubtless of Christian Faith

I We Trust God.

Practically
Spiritually

If We have a Trust - Keen.

Stewards

Failures - Public betrayals.

Financial

Political

Theological - Judson - Andr.

Private lives.

Consecration Luke XIV, 33
Garibaldi

Religious Cowardice Heb. XII, 2.

Salvation of men Mackay
Feb.

Manliness

Livingston.

Disturb God.

Stephen. Paul.

"Conceal thy life" Luke XI, 35

Obedience Luke IX, 57 -

Prayer of Agur

Christ.

How Christ came.

What sort of a child he was.

Life

Death

What he has done for the world.

Intellectually.

Books

Spread of education

Reading

Practically.

Machinery

Steam Engines. &c.

Morally. Freedom.

Speech
action

Made men better.

Christmas

Heathen do not know these things.

Numbers.

China - long line never stop.

All heathen 900000000. 15 mos. to Pers by

Africa. India. Japan. Islands.

Condition

Cannibals

Crimes - need of Medical Missionary.

Lost forever.

Must keep them all we can.

Verses in "Christmas"

I, II, III, VIII

(over)

Power of a child's life.

Geese at Rome.

Summer boy of Napoleon.

Boy & hole in the dyke

Yule & the Curfew.

Damson & the lion

David & Goliath.

"Lion & the Lamb shall lie down together and
a little child shall lead them".

Revs 17, 47 & 48

- C. Romans X, 4
- M. Isaiah LV, 1
- R. Isaiah LX, 1
- J. John I, 34
- S. Matt. II, 2
- T. John X, 17
- M. Isaiah LVI, 1
- A. Revs II, 10
- S. Revs II, 13, 14

Mainly School.

Roosevelt's remarks.

to ever. - The house the cause of fame.

1. No great source of influence.

2. No great history of plenty, honor.
Diverse - Cant miss.

3. No great Chth. - apologetic
Lamentable. Ulysses.

4. No great school.

to teaching.

Philip Howard

Optimistic view -

How different comparison,
to know to lead 8th part.

But God.

No school from all

The Lord's Supper is a symbol. - The Lord's name is gone, but all -

is symbolized union with Christ.

This union is real because spiritual - we all remain as -
The Lord's Supper is the real

And real union is our

For strength

For fellowship - no union with Him.

A holy communion is the best

"Overt the moment"

For nourishment

The symbol falls but Christ abides.

Behold ye first the Kingdom of God, this right over
 we see these things shall be added to
 you. Rom. xiv 17 Marc. vi. 33

The Sermon on the Mt. begins | the Kingdom | with Jesus | in the name
 of the Kingdom of God | the right over | in the name
 of what is it?

Meaning the message is Kingdom | Jesus | in the
 Rom. xiv 17 right over, joy peace in the
 what it is not? step.

Materialism: - Redemptive. Man's? Death

b. Where is it?
 within you, or among you.
 where the King is.

c. And this right overness - I robbers of your peace, ^{broken}
 for the baronies but the spiritual ^{peace} ^{every church}
 labor so differently

2. First. - not before anyone else - pray, boys

This first thing in our lives
 nothing can be done ^{if} we can not receive it
 as God outside of us. ^{Kingdom of}
 the joy of all our ordainment.

No word always claims best!
 there be two things in Scotland
 contrast our thoughts. We naturally look at everything
 in its relation to the King's own
 Man's. The 1st cor. 13. not need death. and virtues
 is it possible, golden rules (works, etc.)

3. Peak

Superstition mode

as soldiers - there an army also know
what command are

Obey & take the rest of time

How are you to look it?

1. Join yourself to the ship
2. Find a place assigned by them or look at
basic liberty to be used if you are also
3. Be always ready for orders from headquarters
4. All ship's reports are necessary as they
serve.
5. Let on your faculties of powers for the
advancement of the ship's interests
so fast as you get a new power
it is in the same way
6. Watch & get a sight of the ship
7. Let your heart on it, your eye on them.

4. a 5-see this ship shall be added.

Domestic year too. XXV 20, 21.

Solomon I Kings II, 13 II Chron I, 11, 12

widow's curse

David's testimony Psa. XXV 11 25.

Christ's promise Mark X, 30. Luke II, 38.

added & believed

and don't let by force.

without me - nothing
in me it can do all things

Christianity

A religion of decided choice
Pilate

Math XXVI,
II. Rom. III, 18
Josh XXIV, 18
I Kings XXIII, 21

We make excuse. Luke XIV, 18-20

To great a times. Sa. I, 18. Jos. III, 16.

Don't see enough. Job. XI, 6

Christians inconsistent. Jos. XXI, 20-22,
Rom. IX, 14, 4.

Not money. II Cor. VIII, 9; Luke X, Job. XX, 2.

Cowardice. Luke XII, 9

Some other day. Prov. XXVII, 1

On death bed. Jos. XII, 35

Log & Saws

Jesus on a cross. Prov.

I did. II Cor. VI, 16.

Want to be free. Jos. XIII, 32

Love the truth. Jos. VIII, 40

The Folly of Delay. - Peac.

The Mountains of Choice. Rev. III, 20.

Luke XIV, 7

Involuntarily. II Cor. VI, 2

Now! Jos. III, 16.

Scott's Boy & the Rope.

Gospel of Reconciliation

What shall I do then with Him?

The three questions - Duty, & Destiny.
are in this Matt. XXV, 22

1. Neglect Him

Your answer. - Agrippa. What
tomorrow? Prov. XXV, 1. My pulse
Today - Heb II, 3. II Cor. VI, 2.

2. Reject Him

Heard.
Rich young man Tho. He died for us!

3. Revile Him.

Matt. XXV, 39 Warren.

4. Crucify Him.

Re-enact the past scenes. Heb VI, 6.
The Calvary of your life The story of holiness & love

5. Accept Him

Making a friend of Him Matt XXV, 50, 'of Publicans & sinners'
How. Rom X, 9; Jno. I, 12

John McCulloch.

We are willing & desirous, God
permitted to be brought into the world

S. Yarrow.

There in the West.

Dr. Mitchell's portrait

Dr. Elmwood's sorrow

Simon Gault's death - the character.

The speaker is

The Union League of the Cigarette Photo. "Letter from C. Wood"

"The contract is"

The next Miss Stanton.

The education in the case.

Dear Sir,

I enclose my subject for \$4443.

Employment, W. Apr 27. 26

I do not suppose the expression of Wander
but I believe in the value of the Wander
the 1st. and as a other. Wander

1 In the Wander by Wander he has
1/2 the Wander in Wander
the Wander in Wander and
the Wander in Wander
the Wander in Wander and
the Wander in Wander

2 In the Wander by Wander
the Wander in Wander
the Wander in Wander

3 In the Wander by Wander
the Wander in Wander
the Wander in Wander
the Wander in Wander

4 In the Wander by Wander
the Wander in Wander
the Wander in Wander

5 In the Wander by Wander
the Wander in Wander
the Wander in Wander

Dear Sir,

I enclose my report for \$4443.

Employment, W. Apr 27. 26

I do not say anything about the expenditure of money
to which I refer in the report of the reference,
the report, and one or other. I do not say

1 In the Personal Opinion - Most of the
107 days in the year - the
the night - the day, the
the night, the day
the night, the day
the night, the day

2 In the Personal Opinion
the night, the day
the night, the day

3 In the Personal Opinion
the night, the day
the night, the day
the night, the day

4 In the Personal Opinion
the night, the day
the night, the day
the night, the day

5 In the Personal Opinion
the night, the day
the night, the day
the night, the day

Given in the sketch - but from side
view you see the sense of absolute, unscripted from script
from sense of pure text
I understand now.

My own eye in - Peter Carter, Det. Colville, G. M. L. M. M.

Pure joy - innocent delight
Close, whenever that is the best part of it

No real, there is a Remorse a Regret
The tears of this mind doing.

Abstracted hope. energy power.
The dreamer, his dream of reality.
From nothing.
Always anything without fear

The unending pathos of reality
Can wait.
The great dream but never become done

The common idea that life, dream to give you some
length - his name toward the dawn. See that clear up
to ground - then away as the center of blackness
but any to jump to find in it -

Relation in the best & richest history

Big kind of civilization

Stronger force in China

The world wants -

Practical sense & with water

Review of the situation

The principle of the law is always advanced - the best of the

Law do not fear the future.

Law knows that better is the law.

Our hearts are at present not

Free men - we would not admit the law is better.

Different kinds of discussion.

"Method".

Richer in fact by the word itself.

if you have something already fixed in your mind. Perhaps some other Sunday, next term, when the fellows need a joyful note sounded, it may be even more opportune.

Last year I was unable to go to any of the Northfield committee meetings in New York, but I have promised Mrs. Baker to attend the one on Thursday, at eleven o'clock, at her house. I wish Emma might join me there. Would it not be possible for her to come?

Faithfully your friend
Marion Keigs.

November 19, 1912.

The rich mental life development
Power an sin - not words, or duty, of mind.
This with a friend led to holy joy
No peace - joy. which cannot
have any Government

W. Speer on the

RECEIVED

THE HILL
POTTSTOWN
PENNSYLVANIA

NOV 21 1917

Mr. Speer.

[Handwritten signature]

My dear Mr. Speer:-

Perhaps you have already in mind the subject for your next sermon here - December first. but I am wondering if you have ever preached on The More Abundant Life, based on the text, "I am come that they might have life, and that they might have it more abundantly", trying to make the fellows realize the richness and fullness of the life that is lived with Christ and under His guidance. Boys are so apt to think of the Christian life as one of division and subtraction, but in reality, it is a life of addition and multiplication.

I think it might help some of the boys to have an older Christian testify to the depths of happiness, the joy which no man taketh from him, the peace which the world cannot give, the power and might that comes only through His divine spirit. It is quite true that we cannot know the joy of victory without a previous struggle, nor the glory of achievement without earning it, but I do believe if fellows could realize more that Christians had a joy which worldly people did not know, and pleasures every day of their lives, to which, the man without Christ is a stranger, it might commend the Christian life to more of them.

As I have said so often before, my dear Mr. Speer, please do not think of anything I suggest

John II, 5.

The word spoken - by whom? when? to whom?

1. Will he really say something to me?

Of course we would obey if he did that.

How does he speak to people.

generally by his word,

= Obey his words - the Bible - traditional sayings

2. What things

1. Say so work. Matt. xxii, 14 Every hearer & worker.

2. Give ye them to eat. "So speak to those who"

3. Servants of Christ ^{the} _{members.} ^{that} _{man at h.}

gathering & brother

4. anything - "anywhere": "Give me a group of"

even foreign kind

3. What meant.

1. Show our love John xiv, 15.

2. Get things concerned I John III, 22

3. Do not follow the plan for our life

4. Obedience - Look Jerusalem & little boy or fat.

> love man - fates Turkey

New York Post. Service on Pacific Loyalty.

1. The peaceance of my recent experience in the South
the good people. Dayton. Am. K. Society. Chicago. Union.
If only we could be rid of bad leadership. Barnett.
2. It is a time of looking on to our future concern as a nation.
Lion. Dayton has better than the rest day. I don't matter
what a man believe
A. Dept. Conf.
3. It is a time of looking on to our future concern as a nation, loyalty
It is a time of looking on to our new organization
The wisdom of it but their judgment - and of the other Board.
Nothing could appear to like the best success.
This would solve it all - or nearly. 176 needed.
Other case this would be. George
George in Reg. it's. Asked. Given
4. It is a time of looking on to our future concern. As of that
The real thing. Don't forget loyalty. Lincoln.
Christ.
The only kind of money given. Ethel. Lighter unless
to that we need not. Raising. Why
Then all Lincoln found badge

6. It is a test for an city's production

We have always fallen down here.

The broken idea of us. That you better.

We are foreigners! & European city

Nothing will do more to increase the number than for the Park.

To take the place of spiritual building - in a way, in giving.

7. One can say that the deficit is the trade

2 That Black Monday 1929

5. Pick up the rest of the flyover about.

3 What we saw some and some.

4 One expense in 1895

6 One more. Offshoots. Velt. Hendrix

The War & Christian Unity

1. The war has created new & revealed already existing obligations to unity

The war has shown the power of war to unify a nation. Can the Church unify the world as well as this?

The soldier has tested the reality of human life as a result of decisions - a life of sacrifice, the Church

Yeast in which is the Church. Death - even the conquest.

Belief in religion. Negative ethics. But a human.

Quest of democracy

Religion is a great, & other power & opinion e.g. the influence

become of decision as to the conquest of

Resurrection of war as to other possibilities of decision

The new moral order - the requirements - structural ideas require by legislation. War of conquest

2. The new opportunities demand prompt and active action

There is no time that must be lost that can be done only by

activity

Training - teaching, men

Technical & economic progress - the production countries

Education

4. Modern of scientific advancement

that part, across, but physics for the greatest ideal

Postwar nothing to do. But high long part of the year

aggs to a part, Ref. Church Union in the 1930s

The way shows for common action

and for mutual acquaintance. Live in a healthy spirit

Prayer.

Lessons & Questions from the War

200.000: below. detail - much - we can do some more

1. The power of a common aim & purpose to unite men
2. How to take further effort & sacrifice
3. Can the nature of peace & love equal those of war & wrath?
4. Our ability to do what has been declared impracticable & impossible; disease & death.
5. Devotion more powerful in its power in law. Daring & sacrifice
6. The overwhelming of the petty & personal of a great cause
7. The expansion of new principles, new policies (how on Germany has stretched) are necessary
8. The power of ideas.
9. Duty & manhood. The value of individuality in life. Christian soldiers
"Only 2 things to do - get ready to die, & die."

The call precludes addressal.

• Summary to the inward spiritual.

Do surely fasting.

• Questions of personal things

that.

"Except ye fast from the inward, ye shall not find
the Kingdom of Heaven"

Do also prayer.

that

but also *locus* Matt XVIII

The duty of intercession.

cf. *Psalm*.

The privilege of prayer for the Spirit

Boyar.

The privilege

as in *ut*!

The weary one had rest, the sad had joy,
That day: I wondered how,

A ploughman, lingering at his work had prayed
"Lord, bless them now."

Away in foreign lands they wondered how
Their single word had power,
At home, the Shekhar, two or three had met
To pray an hour.

Yet we are always wondering, wondering how,
Because we do not see
Some one unknown perhaps, and far away,
On bended knees.

The pathetic sight of our church's attempt to do by
force what can only be done by personal experience
involvement, prayer, and love.

Right in the way of our mission, and the same
thing, it is being done in preparation for the next step
by trying to do what is already being done by
the following then, you can do it yourself, but it is
good.

Guidance. You must realize that a study
program is not a thing to be done in a hurry and high school
style, of methodical spiritual disciplines. It is a serious

thing to do this? Who but ministers? No one else is able.
How are they to do it?

- Personal commitment to Jesus Christ
- Personal study of the Bible
- Personal study of the Bible
- Personal study of the Bible
- Personal study of the Bible
- Personal study of the Bible

Your program - Christ service.

No need.

There is no need to defend.

Wants to fight. Many ideas for life.

The accommodation nature of the preparation.
The way to go is the church of the future.
The way is to try to make it better.

1. Fix your gaze on Christ
hooking unto Jesus.
2. Give Him an opportunity to speak to you
Rutherford at Amworth.
3. Minimize the distance to His care.
The lowest spirit of a child.
4. Put yourself underneath.
The unselfish spirit
The upward look.

The calling of the disciples Loh. V, 27-32; VI, 6-19

Jesus watch for and his interest in men.

He saw the individual man. Matthew, L.V. McCooking

Even when the circumstances are compelling.

The lawyer in the throng

He went after him.

Even through obstacles. L. VI, 6-11

Herein the occasion of the series looking at
various with etob. ideas. No theoretical apologetics

Not theoretical or general but direct - as he
tries to reach individuals.

"He descended into hell": Luke XV.

D. Richards' series of sermons on the Creed.

He saw the inevitable possibilities - unknown to the mass

Matthew the publican & the evangelist

Peter & John the fishermen & the Rock & the Beloved

Paul - the persecutor & the great missionary.

2. Jesus' gifts

He had infinite patience, & confidence in those who were
Peter a different celebration

The great quiet - no complaint of the process of his work

lay a in particular. Love here, over here.

The comfort of them in our own lives

He was dead even so with me.

And it is duty for me to set even so in the kind of others.

as the man, so as we in their words.

There are two twilights unto every day
Twilight of dawn and twilight of decay,
And likewise there we find

Two twilights in the-thinking of mankind -
The twilight of a seeking unto light,
The twilight of a dawning unto night."

God's dealings with the human spirit

1 My thoughts on Round 30j -

1. No desire to be both will thin to see the way to do
2. This a misleading desire
No way, the disciples slowly misunderstood thin
3. This what the some not want
The wants men who use spontaneously, do this use
Friends & servants J. XIV. as in a great business.

2 God's respect for the human spirit seen in Jesus.

1. The disciples say respect.
Try hard for Jesus -
An uneducated man in Jesus. "How knoweth he?"
Making great claims - In this detail

2. This say content J. XIII, 19. The expressed knowledge

3. This peace before turmoil. "But not your heart be troubled"
I wish to mention of about our eternal.

3 In His dealings with us

1. Jesus words: "Ye will not come to me".
"I stand & knock" He is, let us reason

2. Jesus & Philip - XIV

3. So the Gospel recorded the O.S. Spirit & States.

God wanted O.S. to be thin but people were slow

4. This is his religion.

a. The Father's search for worshipers in spirit

b. Men don't like religion to be thin

Pharisees - Tom. Act. a script on blame

This word them surprised for the Messiah

c. And it does make religion more difficult - as act

higher up in - but it makes it easier, freedom

Therein lie the most meaning of life.

This also gives moral values to life

to moral values in eternal, - as in spirit

There is also for the eternal. (as also for in eternal

Character & by statute of conduct.

Jo. x The binding flesh because he is an binding

The old Mosaic & the clock.

The spirit of life in C. J. hath made me free from the
law of sin and death.

What over a manufacturer - word - to order my product before
to drive by right. To get to know men whom he can
trust to do what is right - with no adverb.

Qualifications for Chm. Service.

The ones to do it - the only really essential thing - God uses likes and least work.

I don't like the ultra scientific pedagogy, you find e.g. Bible Normal College

But some valuable qualities

1. Feeling.

- of love for Christ. Heartiness
- of tenderness for men. Inc. Thompson
- of bitterness for sin.
- of hatred for sin - business.

2. A sense of responsibility

- The sense & necessity of work
- Love "Work is no"
- or do the inability to refrain

3. Humour - the lighter side, too.

- To come from eva. Blackburn
- To fit for sympathy
- To care of life Elphinstone

4. Humility

- To do the small "One by one" Over.
- To do the near "The present moment"
- To wait for light & knowledge
- Business. Hoping questions up.
- To do as much as possible for as little credit as possible.

5. Shaykh

Perutleov - Evove

Politiunee - Belenno save being

Nauion - Gurudjya Buxton.

D'Israeli

6. work.

no substitute for work
getting down to it.

Bonnie Lynn.

Jim, Sir. Deal correct

Two types of men. on this. Jas. XIX, 8, 13.
Acts V, 38, 39
II Tim. I, 12
Pilate and Pontius Pilate

1. The man who is impressed by what others say and has no courage to follow his own conviction to take any side
2. The man who is so judgment that he will not shake up his mind and take either

1. The weak & cowardly man. - The Greek text. "A question was
"When Pilate heard" - Jas XIX, 8, 13. "A question was
are you innocent
both sides."

The bond servant of what others say.

As he then in business.

In politics - the party lost. Caesar's speech "not for God"

In religion. Paul then our voice

This sort of man is very likely to be taken

Pilate is to negotiation is to truth.

As he might have let that people of independence, thinking they are not. but goes to be

a man who is to belong to

2. The ultra judgment and non-conventional man
The good side of Pontius Pilate's portrait

but it is made an excuse for shoddy

men just to save some of the peace.

Just in mind of Job.

As was meant to imitate, go through things and then take over them.

3. As to a third class -

Paint with a good illustration -

The great in and then connected himself.

Do this

1. As to devotion to the right, do your whole
as this - devotion even to death
2. As to the perfect love / love of God. Try
Just yours to it and so.
3. As to the fear of Christ
to yourself added.

Sowing and reaping - Is there then no hope for us?

All have sinned = sowing evil seed.

Certainly - the gospel is the news of hope 1st Jn. 1,7

What are the 'bearing' consequences?

What is in sin?

1. The guilt of fact sin is light of & vs. God.

2. Its effects on others

The husband man at Ashbridge, William Foote, Elizabeth
The social rotting of sin. It marred all nature

3. Its effects on ourselves - character spoiled. That at Gollers Cross, etc.

4. The troubled conscience, sense of remorse, God's just

5. The power of sin. 'The law of sin in my members.'

Christ covers 1, 4, 5 - the law of the Spirit of life in Cf.

As for 2 & 3 are that can be done He can do. He mends the
damage as much as it can be done.

1. By making us pure & clean, the not innocent. Paul

2. By helping us to make amends to others.

The cooperation. All things have been

we can ^{with} help others. If Jesus on High Priest. Paul

He excused him for going into it. Allowed that

we can love more than who seemed us from so
much. The woman who loved much Simon

1 Peter v. 5 - Yea all of you find yourselves with humility;

The figure of covering.

"Put ye on the bond of humility"

One to another covering

In a shame. Christ a cover

1 Pet. II, 23; 117, 7

as part of that free clothing we are to be

Graced with humility

Graced = put on a servitude upon the badge of service.

We are to be washed over. Gal. v. 17

"I don't like to be conspicuous"

A right feeling as to all privileges & special blessing.

A wrong feeling as to spirit Matt. v. 14-16

No protest, only a result

Humility

our dress is to be the dress of lowliness. Phil II -

"to serve one another"

This humility practical & historic.

Only the humble spirit can render right service.

Service & mutual & reciprocal being all around.

For God resists the proud.

He exalts against them. - Can have no honor. You must

thus speak in the fear of him.

Pride resists the proud. -

It knows its own aspects

But the spirit grows to the humble. Eph. vi. 5-8

Grace is attractive beauty.

The sweetness of true humility - giving

by respecting

respecting others

by forgetting

never forgetting others

and divine comfort. II Cor. VII, 6.

Amos - Do not be

The collapse of the Socialistic system of the Incas

1. To teach the essential weakness of autocracy, of an oligarchy
2. To reveal the wisdom of God's method of rule - an education in freedom - rather than perfect samples
3. To show the failure of socialism, of brotherhood by law.

I have been thinking since of the Christian ideal. Brotherhood by law.

Is this also impracticable. And it collapses?

What would be the result if we were to have Christian

1. In business.

Some form of business comes along. locks, firearms.

But some form of trade - liquor, education, drugs.

But others would take an immense leap forward.

Conspicuous things.

Methods would be altered greatly, - great increase of profits

No need of checks or discounts.

All business would be at end.

Effect on currency -

There is increase of currency to take place of money.

As to money & banks - any?

2. In government

No more taxes or in fact.

No police or jail or whatever a substitute is needed.

There may need to be roads or.

No army or navy.

Very little legislation

3. In society

Some professional services, e.g. lawyers, many doctors

Very popularly affected.

No law or scandal.

There is an interest to act and the pleasure

4. In a city - Any one could go out at night.

Children could play in the streets
Sanitation

5. In our homes a. to poss. beh.
No fear & want or anxiety. a. to children
No quarrels or misunderstandings.

6. In our own hearts & characters
No remorse as to past - no dread as to future.

Would not conditions like these be worth doing anything to secure?

What can we do to secure them?

1. Dream of them.
2. Believe in them as God's will for the earth.
3. Pray for them.
4. Work for them.
5. Persist to him by the principle of love ourselves.

Discouragement

Causes

Failure to keep resolutions

Failure to attain ideals

Forgetfulness in temptations that we meant to remember.

Overhauling attempts & subsequent discouragement

Doing what we know to be wrong. Seeking praise. Rivalry

Bad company - How right my friends - Vanity - Broad distribution

Effects

We give up the efforts

We lose our objects

We burden our feet in clouds.

"My eyes do see."

Others have failed worse than I.

Remedies

Put out your eyes into God.

Remember, &c.

Keep your eyes fixed.

Repeat the part which you found.

Be patient

Arthur James

CST Dodge

Wm. H. H. H. H.

John Stewart.

R. E. Allen

W. H. Woodman

Sam. E. Woodman

Charles Peabody

Mrs. H. H. H.

Wm. H. H. H.

Mr. Mallory.

Mrs. J. H. H.

Phil II, 14, 15. Do all things without murmurings and dis-
putings, that ye may be blameless and harmless, children
of God, without blame in the midst of a crooked & perverse gen-
eration among whom ye are seen as lights in the world

1. The sense of this exhortation.

"do things"

without inward murmuring even

"without blame"

2. It was addressed to a departing church

The church was not at peace Phil IV, 2, 3.

The idea was not stated to make it "practical."

3. The end was not peace for the own sake but

(1) that the church should be for the sake of service

Blameless } = children of God.
Harmless }

"Oh his harmless" - But!

without blame

(2) that he should be effective in the midst of a

Crooked } generation
Perverse }

4. That the light of his character should not be put in doubt.

The church a lesser luminary.

1. Christian citizenship.

The conduct of John of Jure

John's advice

John & Temple Sax & Carter.

Paul's Patriarch - Jansen have.

Pride in his city

The wrong view in Jofan

Chrch. not connected with Patriarch

2. To keep ourselves good men & women
highly valued.

To, individual to best of his all.

3. No things nearest to us
our own place to be kept clean

4. Citizenship a matter of honor
No how the centre of things.
Chrch. & nation. nation
country & city by a.
No dependance of the home.

5. Teach, how open, know
Don't accept newspaper views.
As a man
Hiram Rose

6. Don't despair but be willing to keep creating
sentiment.

The Philippine Revolt.

Is sea island trade

Can. sea land trade. Joe Brown.

7. The cigar business in A.F.
The sea Princeton deg.

8. The right of local government
Jeffersonian ideas.

9. What are Cambridge County opt to Co.
a town where Bisco wholly ruled

II Tim IV, 7. I have fought the good fight.

Our constitutional law of a fight.

We are not makers or submissionists of nature
Men like struggles - grow in them. - Holy Stagnation

But whether we lose it or not we have fought it because to
be a fight.

No trace of the greatest fight

Jesus words - "No peace but a sword."

Paul's words - II Tim IV, 12 Fight the good fight

What is the wage in this fight

The good fight of Paul - it needs to be kept. II Tim IV, 9.

The eternal life - it needs to be held. II Tim IV, 12.

The end - in the crown - How holy given!! II Tim IV, 8.

Who are the force to be fought

all that is opposed to the highest & best. "I have fought for
our household."

Real spiritual forces of evil. Eph. VI, 12.

One's own sinful self - I Cor. IX, 27.

Paul's great fight. How he fought it. Myrtic St. Paul II Cor VII, 5

The end of it had come II Tim. IV, 6.

The victory of it.

The prison

The prisoners.

The glorious reward.

The crown.

"Let me follow in his train" - in the train of the Son of God.

Matt. XIII. Parable of the Tares - Sowing weed sate.

The parable -

The husbandman's sowing of the tares - "Oh I was
only sowing some weed sate too" ? No. an enemy

Each of us has a field to sow, to reap from

Our life is a field.

Whatever sows in it we reap from it.

Our life unlike the husbandman's field is thin -

The seed can get into it without our leave.

No enemy can sow tares unless we join him

We do join him under plea of "weed sate".

The damnable lie of their doctrine

Thomas Hykes Jan Broom at Oxford.

The tares must stay in until harvest. Matt. XIII, 30.

And we must stand by ears of them.

Diseases, Pain. Waste

And at the harvest there will be a separation &

a burning. - Can the tares ever then be
separated without carrying with them the good.

Here the difference - "weed sate" mixed
organically out of the very soil with good wheat.

Saw only wheat for the barn.

Pottstown and the YWCA.

I have been YWCA for 20 years.

The need of the young men of Pottstown

the provision of the YWCA services are

What do they need?

- a good place of meeting
- a good fellowship
- a club & direction of activities
- an increase of the higher intelligence

The Association meets this need.

1. It supplies a place of association

2. It maintains fellowship

In note of brotherhood. - Foster Boyd

3. It furnishes a standard of goods.

YWCA's 129000 men in 600 YWCA

Maintenance

Per foot

+ to furnish food.

Physical not alone

Social not alone

But also intellectual

Every dollar \$1000 - 494000 million per

'93 - 2000 '00. 26000

'01. 25000 '03. 30600

and religious

Char. his motto him

Eq. abs. education is. 2295000

Ability the whole of the life of a man

Character & character

The Dept. of Agriculture & Fisheries of the Govt.

The factory work.

125 classes - 75% results.

The student work

716 classes. 44500 members 16900 in B.S.S.
classes. On 30 days of employ 96 teachers

Boys

90000 boys - 1/2 from 12 to 17 In 3 years in-
creased 22000

Rice road

301 teachers 62348 members a gain in 4
years of 30310 R.R. covering 75% of the village
of the county includes

Army & Navy

269 Army posts reached

Negro

54 city schools .67 school read.
7000 members

Importance of working to meet situation - now

La 5th Jno. Lee - book

Andrew Bonar
Devotion

Duty to Truth 10-11 Jno.

What is it? What has been most mysterious?
How have conviction & opinion. What is essential truth

Love of truth. - What is it to love

Our duty is to know truth.
This involves systematizing it

And to testify to the truth
I am not ashamed. Shall God verify. And what
come next

Afternoon - Prudent what they are rejecting.

To walk in the truth. Desires to correspond to creed.

To be a fellow keeper to the truth

Moved from the truth. as Andrew in Priest Devotion

Our attitude as. Unwavering.

Company - Many. Mind. Heart. Spread. Rejoice in it.

Our duty to do them from 5. Recite

"All the truth of the creed is essential to character." Zolner
e.g. The Holy Catholic Church. How narrow a man is at it

Duty to God - Ours in his God. Create - creature
Christ's duty The N.S. basis & centre

1. Ourselves & the Holy School. Exclude.

2. The centre of - his Duty.

3. No company here. Appear to be more than
beginning the ability.

4. But we must recite it make it living

March 1, 34.

Apprentice under the dog in the air - thing. Do have desire about.

And a good rule. Do you not know a rule?

The fatherly of any other course - can't dig by post to change
but must be put in.

But father will not offer it to good.

On the contrary to enjoy the spirit. "Each presentation but in the world
same."

"You know with you"

And so throughout

"So the joy set before him rendered the cross."

Home before all. March 1, 35

The practical pleasure of this

Myself on Sunday

You at the end of the term - Science

The man on the N. S. train

And the new boy get.

On a race to last year.

A horse driving near his stable - he had the same

The joyous life - "Happy" Hallack. Does an great anti-epistolary.

Do we best to be glad. As if we forget there are our kind.

"No prize, the prize seems."

Two events of the last Monday
Two great principles.

Embedded in the very features of
Christ's conduct which have most
outstanding significance.

No unwholesome pig tree.

No objection to this.

But no mistake purely personal
& honorable as such nation
has a ship along.

Application in our lives.

Another great teaching

was given by principle Sunday.

In any way, being always in the land.
So to be sure right to ship right

No crowding of the temple.

No act - as to many others.

But carrying over the:

Andy fundamental

has given course

The lesson

a principle - principle
like doesn't matter

We

to our life follows this. But they are
or something like on small.

In despair & direct action of life

Principles are solid & absolute.

It is good to have these letters of, especially of buying.

And it is good to turn our eyes in these to Christ.

We see this at Princeton.

As a standard and a stimulus.

1. Our heads are in woe's life.

(1) The devotion of the mind to God

(2) The sense of the heart with God One.

(1. Our duty
2. Our power from faith
3. Our moral sanctification

2. Our heads are in woe's life.

(1) The self-sacrifice

(2) The courage.

(3) The freedom for the world.

(4) The life for life.

(5) The patience with men in the hour.

(6) The ascending attitude

3. Our living God.

(1) The reality of His presence - His. His. is not mental.

(2) The work in us actual.

(3) The promises of His presence.

(4) Our need of His fresh drawing & power.

Philip & Terri - Ruthie's question

The answers

Nothing. Depressed for Thompson.

Don't know Shirley's name.

Christ. For 20 years. I know. When.

But I like what because it answers the present too.

1. It is a message of power

(1) against him.

Our need of resistance

(2) to do right.

We know it but do not do it

2. It is a message of friendship

Our need of friendship

To Chris. But he had a real one. - This is one place

that America is degenerate.

3. It is a message of joy

Joy & sorrow in the N.S.

Oh, should we joy. In God. In our neighbor's love

to him. To joyous. Wholes. My strength.

4. It is a message of prophet.

To challenge / accurately & love. Yes. Arnold

Christ for us to help focus for ourselves.

And as this fully answers if we can have it

Men wanted

Chili 2.9. 1

Central Brazil 1

Allahabad 1

Kora - McCune 1

Women wanted.

So Brazil 2.

Mexico 1

Banangue 1.

Ordos men

Syria

Cebu

Central China

Barranquilla

Laos - Mackay

Women

Deheran 1.

Hingbo 1

Wooking 1

Kora 2

Women doctors

Hawadon 1

Huvan 1

New apologetic conditions create a new ex-
ternal demand for the personal testing and
exhibition of Christ by the men who preach Him,
The Student Journal.

The internal necessity as real as ever to continue
even when we return to the historic emphasis.

1. We need ever to be checking ourselves against Him.
We need the revelation of personality in character.
We need it more than ever. See Mark 16:7. G.M. Smith.
Morgan ^{Christ} ^{of the} ^{past} - His growing wonder.
2. We need to prove to men the power to make men like
Himself.
The joy of the evangelist. Bonar. H.I.
3. We need the clarification and precision of moral judg-
ment which He can give.
We must be clear & higher. G.M. Carter. H.I.
of men's issues. & of ourselves.
4. We need to catch the passion of work.
Ours here it has even the
glance, Bonar, H.I., Bonar.

5. We need to be kindled to positive antagonism toward
 the - o. h. t. Thro. Arnold. Halsey.
6. We need the practice & confidence in truth.
 The public ever men. Prohvel. Attal's yewcan
7. We need the discrimination - refusal to do good.
 The whole of the principle. The real musician.
 Trevelick's bandon.
8. We need to be saved of this from the fear & feeling of
 pride & false responsibility.
 About's sermon on "I have committed to this".
 Baer & D. m. t. m. a.
9. We need the inner living principle which shall
 give - Boshun's "No ropes" Job letter
10. We need the rest of this rightness
 the course of going at last to the end times
 Dr. E. L. L. wood.

Prayer.

I John II, 6. ^{no ideal} ^{but description.} ^{his love} ^{no real problem.}
Our need of such a source of power as Jesus had - i.e. Prayer.

But are how two significant, as to

1. The reasonableness of prayer. Husley.
2. The reality of prayer. No feeling of intercourse. Practice.

The prayer life of our Lord.

1. The naturalness of prayer to Him.
 - a. Great events preceded.
 - Miracles. Outpouring of power. Great acts. Jesus a man.
 - The things he was to do.
 - b. Great events followed.
 - No deeper reason.
 - Miracles
 - c. Various gifts met in prayer.
 - d. Praying when he heard from home.

4. The unselfishness
 Explains the continuity.
 The evidence of it
 The duty of intercessory prayer. Acq. Our will prof.

5. The intensity. Get someone.

6. How his prayer life led to this
 & by his victory over
 & nourished his strength
 & transformed his life. ^{strongly} on sea.

7. The can teach us how to pray
 Study prayer in Bible
 Pray thankfully
 Pray distinctly.
 Reminds to pray - our hearts. without ceasing

Bill Dwyer.

Has been known his Bible
verse. Books. Parents as a whole.

read it in his work.

read it in his life - the Interpretation - Understanding.

Had up the old Testament

But never owned even that as his own.

Would give it. To night working. To day thinking

Mind - love - the proper place in love: the expansion of life.

1. The unselfishness of his love. - Thought of others > himself. all nothing

4 to abidingness. - unto the end & forever.

3 to unhesitatingness. - Judae.

2 the faithfulness that he exact with himself.

Obedience. "I do always the things that please Him";

For the future

But now also.

This the place to decide our lives

Our vision clear here

Our will awake here

As we nearest the truest words God here

To think that men may miss it all.

Behold room in Revelation.

The Needs of Colored Christianity.

Is it distinct from white? Another?

No. Christ is one.

On foreign soil, in strange, no. are same
in sympathy with the adaptation of the gospel!

yet white, the answer to needs must not show
needs different in color &.
life differences there

Does white have needs?

A. No. The same: Theology there implies that it
is not the perfect form of Christ
of C.C. being. Among them, they are
give the same of the gospel, etc. etc.

look over the Colored Church, men you know,
The uneducated, money, power, men, signs.
The labor, non-union, work, Pastor
The regulations by contained were. Apostles speak.
The crooked, straight, more, position, spirit
Scripture, and kind
Ordinary, unusual, spiritual, and other, inspiration.

Now the great part of every study is just that when
the next step leading these kinds of things are taken

1. Key: spirituality

is good body a chemical thing

So are a good mind

Post-secularism - J.B. Taylor

I do not say that you get it best by looking at how
how it is in itself.

What is spirituality?

Staircase, guidelines, The inner life - Christ

The great mind

St. W. Barrow etc.

The mind & deeper movement.

2. How are we & what is said to have of others things

but. tobacco. Slight. Kelly. ^{Byron's glass tower.}
^{Paul Montoy.}

Come into a room. Make other a whole

"Man of sunny heart" - him across man

3. Joyous, glad, accepting life

"Joyous body" change. hope. light.

In N.D. Christ also.

High Beaver

4. Discontent & discontent

Maja Bingham - "I will what you say."
No defiance

5. *Phases of unity* • *supposed obstacles* Res. 210, 4, 5
Do have 2 dim 4, 4 does that

6. *Unconquered* The commonwealth & secretary of dim.
J.B. Taylor

his deep character, of early, when
that movement leading to the...
Stark words - use of spiritual power!

7. *Class* Commission and Church
Kempster - a group of the Congregational Board
"A Court body"

How must this work?

1. *How Scripture*
Influence, influence *Practical* *David Watson*
that of his work - *Hampden* is
Congregational Conference

2. *How Spirit*
The use of the Spirit

3. *How Church*
Meeting is looked for deepening spiritual life
Wheat Street, A. B. C.
Kempster, Unit. Conference in Eng.
"Found in Him"

How
Act VI, 2
Phil. III, 13 etc

But some one says, they made all the forms as those
called. That does not make them any the less
made but the male

Some of you men individuals must live the holy
life this coming year. The old year of man & the beast.

The glass of a century life lived with experience &
complete ignorance to skin, the presence of glory.

J. Bowen. ideal life

The Relation of the Colyer Graduate to the Association

How does the question in raised apply to you? what is the cause.

1. Work in Churches
2. Independent club or moral work?
3. Hospital independence
4. Ignorance of the needs & of our condition.

Dark of work during young men
No home No light Saloon Eve companions.

1. The Colyer graduates owe a debt to the young men of the community which he can pay in no other way.

2. The action demands it

1. The greatness of the action work and its delicacy of position demand
careful & intelligent direction - new movement, clean antipathy

2. There is a class in the community which the C.M. can represent. However
to bring about change in action, needs

3. action needs improvement at the top Hospital

4. It is the man needed for each branch of the work.

The agent to be the ideas man

1. Ours

2. Honor his others

3. General of spirit.

Wanted a man! D.C. 11

4. Christian

5. A man of - and

6. First let - general C. 3. 1. 1. 1.

1. Physical.

Walter Woodbridge - some men of...

Botany, Hamilton

Read both

2. Mental

Classical the young professional men

Library.

Research

3. Social - the joy "the joy in God" by way of death

4. Spiritual

Bible study

2. Study the Bible

3. Personal work

+ Missionary

5. Personal work

The Secretary sends his wishes, & says
to give him personal access to the class of '91, & me

3. The College man needs the advice for his own good.

1. He is got to become a great help.

2. He brings him into contact with a class of men, & women.

3. Widens his sympathies & connections.

4. Posters him a clergy in his own church, & also makes
his influence felt in, and its circle.

5. Makes him a heart winner - opens.

6. There too a soul winner follows.

7. Saves him from doubt & indifference. Brings to the Roman
his sound faith in Scripture.

8. Carries him into touch with the sweeping movement of our day.

To leave stronger that this appeal should need to be made
down in my own heart.

To you young men - because you are strong.

With love

Good-bye dear - T. M. H. H. H.

To you take care! what is said? H. H. H. H.

Remember the patriotic soldier.

The 400 soldiers of the Union legion.

The New Commandment.

How we listen to & prize last words.
Listen to new words.

Disciples must have known these are last
from manner
the words be.

little children - I am going away.
No more.

There are great words.

How loudly & courageously Jews had profaned.
He also knew its meaning. Pope & me

How they had listened & what effect.
What he did say - a new command.

How little we are new!

And this command - it was not new at all.
The same words - the two great commandments.

In what sense new.

A new kind of love - genuine!

More than one's self - your flesh, debate.

"as I have loved you".

No example of love

by sacrifice. Cross. Triumph.

Endurance.

Eternal.

No power of love.

Manner

But more - this command to love

the whole of humanity. Teacher

the best of humanity

the power of love - fellowship

the new brotherhood.

Comparison between Princeton religious life
at different periods. Term.

Comparison with Princeton type of life. other colleges.

The real question - the ideal college life in college.

1. The club. life easiest there
2. The habit of life time to be formed there.
3. Influence greater than for club.

The only worthy standard is the best.

1. There is a real objective standard. No discussion
on the road to it.

2. What is it?

1. The personal habits
2. The Christian standard
3. The developed spiritual life.

The best - the only satisfactory.

For the only way we slip into badger to what is not

The best, since God's purpose for us

Cozy the word at Contracting.

Others - 6 men 6 weeks
Telegraph. Spread of news

God's purpose in it.

To bind His people into one.

God's people are one people.

The separating things are accidental.

The number of them

The separate things are temporary.

One heart, One sin, One Saviour.

Unity is in Christ.

Draw together by drawing to Him.

Unity & power destroyed by want of Christ

Two heads, 2 centers.

Formal - Salvation kind.

Disregard -

How can we know the Spirit

Rom. VIII, 21 The Bondage of Corruption - The Liberty of the
glory of the children of God.

The evolution of the creation
from bondage into liberty

This evolution desirable

The creation grows with & travels in pain for it. - Stray lang.

The old natural state. Bondage. Man free in the freedom
to choose slavery. And the slavery of corruption: not a
high state bondage - Mercies - all men naturally unclean

The new state -

liberty - Revolutionary was
of the glory - What is such liberty? What kind of glory?
of the children of God. -

This liberty makes men free

1. From corruption.

Both are work of God. Perfectionism?

Our crying over this. See how creature's growing.

2. By freeing them from the glory - The riches the prepared be.

glory of God

changed his state from the old slavery of corruption

The glory of God is a freedom

to avoid destruction & share cry. And yet a liberty.

(5) It has been at the top of your mind almost
ever since. The exigencies of Asia.

It would indeed be.

4. The presidential character in position indicated by the prin-
ciple embodied in it.

(1) The interdenominational element
This is the movement of the spirit, as one at both Cal. & Am.
I am sure he would
Every. address & present. Strong in spirit. H.T.C. in O
More in labor than work

(2) The practical religious element

The expression of the high in ability. No abstract theories were
issues to the men who would work for Christ.
The presence of usefulness & duty for every man, boy & girl.
The real expression of ability in life
Masters in the true sense.
The common-sense study. (Or Stambaugh) Progress Personal work.

(3) But what the solid practical creed.

The new trend - No Student Journal. - as to women.
as to the loose element within Stanford Co. - Progress history
as to the old people
"The One" - "The a few years"
and to Christ. Progress given as my criterion of the. Effect.
One knows that we stand by the cross

(4) And in the light & strength the soul & consecration of my man & the
solidity of our problems.

5. But now of what profit is all this? What reference to our own
life? What should I do? How long? By the mouth of God
providence then of His providence for me

Let us who are in it face it as a man of God's

and as who are without come into contact with that
power for us and life.

Family prayer & church services

Our own prayer.

As we lie awake at night

In humbly

As we work on earth.

In Ps. 139, &c

Prayer & Praise.

Our own Bible study

Books & tracts

Scripture memory, &c

Our own meditation

On our beds,

on earth

Our own spiritual conversation

With Christ & others

Judas' neglect to use military figures of Greek
Paul's constant use of his imprisonment
Chosen an army.

These things in an army.

Captain - Christ

Soldier - us

Discipline - Bible

Straw Ball - "Discipline"

To be good soldiers, must wear it.

Wear it, Great Brain

Burroughs Psalm

Princeton man - dedication

To be good soldiers, we must practice it / speak it

Harry Marchant

Cryle Jan - "I must reach the clouds or"

Our need when we leave here

The danger of over strain & reaction

but what is the real life

1. A working with God. Col. III, 3: of II, 28; Rest. Jo. IV, 8: ^{1 Cor} 2: 11

2. A life preparing the condition of Christ's indwelling

obedient material of creation

loving thoughts of Jesus.

Bible study, prayer.

3. Clean discipline.

Honest & fearless.

Tale of compromise & treachery

4. Earnest service.

"Blessed are they that are persecuted or"

DOCKET.

(Subject to Minor Modifications.)

SYNOD OF PENNSYLVANIA

Meeting in the First Presbyterian Church, Butler, Pa.

OCTOBER 22-25, 1912.

TUESDAY EVENING, OCTOBER 22d, 7.30 O'CLOCK.

Devotional Services.
Opening Sermon by the Moderator—The Rev. Samuel A. Cornelius, D.D.
Synod Constituted; Prayer by the Moderator.
Calling of the Roll by the Stated Clerk—The Rev. Robert Hunter, D.D.
Election of two Temporary Clerks.
Election and Induction of New Moderator.
Report of the Committee of Arrangements—The Rev. William R. Craig.

WEDNESDAY MORNING, OCTOBER 23d, 8.45 O'CLOCK.

8.45 Half-hour Devotion.
9.15 Miscellaneous Business.
Stated Clerk's Report.
Receiving of Presbyterial Records.
Announcement of standing Committees.
10.00 Order of the Day—Report of Permanent Committee on Synodic Home Missions. Rev. J. M. McJunkin, D.D.
11.00 Second Order of the Day—Report of Executive Commission. Rev. Samuel A. Cornelius, D.D.
a. On Literary Institutions.
b. On Other Matters.

WEDNESDAY AFTERNOON, 1.30 O'CLOCK.

1.30 Order of the Day—Synodic Prayer Meeting.
a. Narrative—The Rev. Charles A. Clark, D.D., Punxsutawney, Pa.
b. Necrological Report—Rev. Benjamin M. Gemmill, Ph.D.
2.15 Bible Society Address by the Secretary—The Rev. John Fox, D.D.
Permanent Committee on German Work Report—Rev. O. H. Dietrich.
Hearing of Representatives of the General Assembly's Boards and Agencies as follows:—
Freedmen—Address by the Secretary of the Board.
Board of Ministerial Relief and Sustentation—Address by the Rev. Robert Hunter, D.D.

WEDNESDAY EVENING, 7.30 O'CLOCK.

Synodic Communion.
Popular Meeting—Address by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions.

THURSDAY MORNING, OCTOBER 24th, 8.45 O'CLOCK.

8.45 Half-hour Devotions.
9.15 Miscellaneous Business.
9.30 Inter-Church Federation:—
a. Report of Special Committee—Rev. W. L. Mudge.
b. Addresses by Rev. Hugh B. MacCauley, D.D., and Rev. H. L. Bowlby.

James H. ...

*Amarty.
com. A. ...
Revising the ...*

*Mater.
Paine
Lance
Walter ...
H. ...*

Amesbury
Song & Hymn
Devotion to Synod
Prayer
Psalms
Answers
Reading Book
Prayer

DOCKET.

(Subject to Minor Modifications.)

SYNOD OF PENNSYLVANIA

Meeting in the First Presbyterian Church, Butler, Pa.

OCTOBER 22-25, 1912.

TUESDAY EVENING, OCTOBER 22d, 7.30 O'CLOCK.

Devotional Services.
Opening Sermon by the Moderator—The Rev. Samuel A. Cornelius, D.D.
Synod Constituted. Prayer by the Moderator.
Calling of the Roll by the Stated Clerk—The Rev. Robert Hunter, D.D.
Election of two Temporary Clerks.
Election and Induction of New Moderator.
Report of the Committee of Arrangements—The Rev. William R. Craig.

WEDNESDAY MORNING, OCTOBER 23d, 8.45 O'CLOCK.

- 8.45 Half-hour Devotion.
- 9.15 Miscellaneous Business.
 - Stated Clerk's Report.
 - Receiving of Presbyterial Records.
 - Announcement of standing Committees.
- 10.00 Order of the Day—Report of Permanent Committee on Synodic Home Missions. Rev. J. M. McJunkin, D.D.
- 11.00 Second Order of the Day—Report of Executive Commission. Rev. Samuel A. Cornelius, D.D.
 - a. On Literary Institutions.
 - b. On Other Matters.

WEDNESDAY AFTERNOON, 1.30 O'CLOCK.

- 1.30 Order of the Day—Synodic Prayer Meeting.
 - a. Narrative—The Rev. Charles A. Clark, D.D., Punxsutawney, Pa.
 - b. Necrological Report—Rev. Benjamin M. Gemmill, Ph.D.
- 2.15 Bible Society Address by the Secretary—The Rev. John Fox, D.D.
Permanent Committee on German Work Report—Rev. O. H. Dietrich.
Hearing of Representatives of the General Assembly's Boards and Agencies as follows:—
 - Freedmen—Address by the Secretary of the Board.
 - Board of Ministerial Relief and Sustentation—Address by the Rev. Robert Hunter, D.D.

WEDNESDAY EVENING, 7.30 O'CLOCK.

Synodic Communion.
Popular Meeting—Address by Mr. Robert E. Speer, Secretary of the Board of Foreign Missions.

THURSDAY MORNING, OCTOBER 24th, 8.45 O'CLOCK.

- 8.45 Half-hour Devotions.
- 9.15 Miscellaneous Business.
- 9.30 Inter-Church Federation:—
 - a. Report of Special Committee—Rev. W. L. Mudge.
 - b. Addresses by Rev. Hugh B. MacCauley, D.D., and Rev. H. L. Bowlby.

James A. M.

- Evangelistic Committee:—
- a. Report by Rev. Robert Hunter, D.D.
 - b. Address by the Rev. George Gordon Mahy.
- 10.45 Report of Standing Committee on Synodic Home Missions.
 Reports of Special Committees:—
- a. Increase of Candidates for the Ministry—Rev. John E. Tuttle, D.D.
 - b. State College—Rev. Alexander J. Kerr, D.D.

THURSDAY AFTERNOON, 1.30 O'CLOCK.

- Report of the Permanent Committee on Young People's Work—Rev. William A. Patton, D.D.
 Report of the Standing Committee on Home Missions.
 Address in behalf of the Home Board—Rev. Warren H. Wilson, Ph.D.
 Report of the Permanent Committee on Foreign Missions—Rev. C. A. R. Janvier.
 Presbyterian Brotherhood—Conference—Addresses by Rev. W. A. Jones, D.D., and Mr. Ralph Harbison.
 Report of the Standing Committee on Education.
 Address by the Secretary of the Board—Rev. Joseph Wilson Cochran, D.D.

THURSDAY EVENING, 7.30 O'CLOCK.

- Popular Meeting—Address by the Rev. Mark A. Matthews, D.D., Moderator of the General Assembly.

FRIDAY MORNING, OCTOBER 25th, 8.45 O'CLOCK.

- 8.45 Half-hour Devotion.
 9.15 Miscellaneous Business.
 Reports of Standing Committees as follows:—
 Publication and Sabbath-school Work.
 Young People's Work.
 Foreign Missions.
 Church Erection.
 Temperance.
 Address in behalf of the General Assembly's Permanent Committee—Rev. John Royal Harris, D.D.
 Ministerial Relief and Sustentation.
 College Board.

FRIDAY AFTERNOON, 1.30 O'CLOCK.

- 1.30 Miscellaneous Business.
 Reports of Standing Committees:—
 Systematic Beneficence.
 Minutes of the General Assembly.
 Presbyterial Records.
 Finance and Treasurer's Report.
 Place of Next Meeting.
 Leave of Absence.
 Discharge of Standing Committees.
 Reading of Minutes.
 Final Roll Call.
 Adjournment.

ROBERT HUNTER,
 Stated Clerk.

1. There can be nothing finer than the best American type but
also not come than our inferior type.

2. That patriotic sentiment can afford only
Energy - Power. Strongly organized, specific vocational
focus on habit.

3. Social integrity, not just patriotic -
loyalty, sincere justice. Respect even to the less honored regard.
Our democracy to open provinces and that such racial vigils

4. The right type of political organization
Purity.
social democracy
How. Several articles including Americanism.

5. Country - The old school type
E. D. B. "opposing points." But.

6. Speech.

So is the right? The type of speech

No -
God's call.
Reinforce society
Develop confidence in order

Why it is
So, the idea - union
of people.
So with people, but
words.

Get used to see us. of us in the spirit

inward.

Under the old story

- 6 Doublets keeping 51, 93, 287
- 6 Conations 93, 94
- 6 his 63, 257 - almost 241 the Tiden Dev table
- 6 Purity 111 Shi int - chie 255 Toud - refut

- 1 Est. y American people 160 - 176, 177
- 1 Left alone 162, 166 his is for his pen & name seen
- 2 See haarts 163 to do his in sum

2 large pen writing used 1987
 2 End his pen
 Southern handwriting

- 6 Auto. papers 223, 240, 243f
- 3 Other - diplomatic carriage 234f, 240b.
after demand - his carriage
- 4 No quin other 2370f great range ability
- 4 Two friends, diplomat 3, 32
- 6 Gen. his. No his a Friday 251, 257
of Graham

No his 266
 No his also not recorded 270 but 246, 300

- 5 cheap paper - Dubois but - 283

Thanks for all exp. which bring the 1st an Research.

More freedom - Carl Gustaf

2009

Topic as for an experiment

In real time, it is so near

to being what we have had.

It's not how the in reality in power.

Let's for all who are back to the things they - with and

and as who are cast down by usual aspect.

They're steady in every way.

Efforts in the end.

Stop me to find it

and to do it. Get answers

Branch

Business

Pr.

Armed

Client

Two groups of land

as the initial decision

but given the nature of the

and the way in

the other is not in - see Aug 6

but in the first place and by

and that

and then

Thurs.

of the

1) about a chance then to the

and then

I expect to be done, and the

(not at all) is likely to be

to make the first time - the

to make the first time of the first time - the

to make the first time of the first time - the

on the part of the

and then

and then - Aug 6

Stronger of two -

Thin as the other -

More modest man -

More recent ~~holocaust~~ ~~denial~~ -

Let the thick curtain fall -
the sense of the long
great master & a long
by heels -

And that is the end but
called in

The Association Man a Man of Prayer

"Be silent to God & let Him move thee" Ps. XXXVI 7.

1. What is a man of prayer?

Not necessarily a pious, humble, wife & loved one father

He is a man who loves as to God & loves it there, / Almighty God.

Who knows God as Father. Peter in worldly net.

He is the real man of prayer.

The naturalness of prayer to him. Simplicity

The solitude of the prayer

The constancy of the prayer.

The unselfishness of the prayer.

The intensity of the prayer. quietness

The union, the more.

2. Is the Assocn. man such a man?

Do we talk as to God & love it there?

Do we ever wait in for Him - here in the presence.

And such a man at present war?

3. Why is he not?

Unbelief & doubt
Institution, machinery, methods, organization? ego & faith

Stoicism & materialism

Indifference.

No time

4. Why should he be?

No former sense in prayer our idea contra. Rom. 8:12

No life sense in prayer

No fellowship sense in prayer

5. How can he become so? Go to school to Christ

Study prayer in Bible. Day studies

Pray without ceasing

Have definite times & watch for answers.

Have definite persons specific & watch & watch for them

His feature richness in dealing with men -
The personal perfect & probe.

His freedom from any considerations except his work -
To have time & of how what an extra work

His life for life alone - then set a plan, but it go.
Proves his own

His perfect melody of individuality to K11

His intimacy the distance.
Knew to act their.

His repetition in teaching.

His patience - no immediate expectations -
Good part of course of Father that x.5

His document of the affair between the others than the maintenance
of the attitude of evidence and comparison which to lead with
in the case of others. Not few centers
Presents of ear to his first letter

Dear Lowell
troub

Our subjective experience of the world: surreal. Dark & surreal this.
o'ly. Hoffman & Byers.

The world of the mind is practical & actual.

Our work as our children

All this & his only disciplinary preparation for that & this.

The phenomenon of child psychology, Cori J.

as generally invisible.

The need of ever fresh & new cleaning and purging. An eternally

being done work for this.

The freedom from the bondage of past failures

The failure not due to a lack of his materials.

The purity of imagination.

The sense of assurance & certainty. He had been to feel
the presence of the Parliament as to duty & as to truth.

The absence of self - absence of all expenditure. or fear that he
could not do the things

The absolute self control & discipline without loss of spontaneity

The entire devotion 'I do all.'
Ded. thought. mind been steady & employed.

The spiritual concentration & human interests

How can we do this?

The unique realization of the problem of sin & redemption.

• got his rich truth - not human only - in God.

• his future teaching of the widest scope & breadth

The Supreme Opportunity of the Christian Student

Col. IV, 5 May, R.V.

Jesus, O.P. McChesni.

How men differ in seeing chances. Business. Foot ball player's or mechanic.
I One reason why so many men fail is found in their inability to recognize opportunities as they offer. as past or future - never present & of. of being & doing.

- (1) I expect to be, But character not profitable whatever you do - opt now. That day dream.
- (2) Doing the same way
The germ, the prophecy of all future doing is in the present

II Each opportunity as it comes the organ for it but how to rich & glorious as the student:

- (1) More time than ever again. - The contrary opinion. In longer to me. And more under one control
- (2) More freedom from external constraint & less again
- (3) More liberty of acceptance: greater of life - than ever again.

III The great opportunities to work for others.

- The most malleable time
- The time of free design
- We have of "The light of alio"
- We have of "Alto. Step. here."
- The making of man
- What a great thing it is to have the power of to improve men.
- The only enduring work. In other are stone - engineering, financial, physical or

IV. The time for shaping character, the acquisition
of habits. "Habits" not necessarily bad. Wash

(1) Bible Study.

(2) Personal work.

(3) Taste in reading or just books.

(4) In simple religious faith - "I Cavalry"

(5) Training of instincts. Two classes of men.
Smith - habit has
love

(6) Training of will.

V. The optimism & aggressiveness of youth.

The S.V.M. Henry Dowman

Myron reference.

We can do young what we can't do later.

The children's Crusader

VI. Our present life is all we have. Many habits
we may die. We thus present opportunities
at any rate the "then" are the "now" when it
comes. We deal here with the "now".

Walter Cavendish. Pascal,

his power Don't expect to live some day

VII Above all this is the opportunity to win Christ the way by
skin. Today.

Rushier - Duffer - hole

What is right is right. Can follow it. Do it now.
As it now.

The Intellectual Development of Young Men.

Such development necessary and possible.
Oshawa Central. 7/2/1918.
Not known. School teacher - answer.

The Power of Knowledge

The man who reads.
That aids. But in my belief
that modernity I read of necessity
and can. a message to Garcia.

Some knowledge not power.
a plea for ignorance.

The pleasure of good & useful knowledge.

The subjective understanding - being over our minds

Reading.

The newspaper.
Cheers & Dan
Magazines
Select.

Books

What you ought to read.
Biographies. History. Travel.
Traveller 20, 89

Study of nature

Tree, birds, animals.
Stm. Hampton.

Conversation

Unless teach - Mrs. Jno. Baehman. meeting
Worthy teach
Develop ourselves by it

What we think about & its influence on us

Kinley. S. Johnson.

As it is men

The variances of the American man H.B. Hyde
Literary body or

Over stock of information.
Have it up
Have it accurate - they treat us so!
Have it clean.

The slow accumulation of knowledge
Have patience.
Don't let it go because it is slow.
In chicken hearing to talk.

Understand about the career.
Politics - how & all over the world.

Associate with serious men
Don't log with cheap career crowd.
Read.

Order number 98

Do your own thinking - but don't know if all
Skinner Book

Our minds given us to be learned & used.
"No limits to the genius of the intellect for as soon as
they side of the power." Bacon.

Relation of character to intellectual growth
produce a help
as one is hindered.
via. Improving parts

Every one interested in the child. ^{The Angel who looks after the} H.K. & Hary.

And every thoughtful person in the child problem.

For the national sake. - For our children - about whom
Because of our own.

I for their reasons & also for the local people.

Dr. H. Hart & Ernest. H. H. H.

We are dealing with the problem here - on the basis of
certain principles.

1. That the right place for a child's training is in a home

There is a place for institutions.

Hart on our financial system

But as our modern thought is the collection of abstract.

The individual & the socialistic view. - Fichte & Hegel.

The social & the individual. - Socialistic civilization

Identifying that as how the anti-socialistic trend.
length home is best. and to collect & organize. This is

1. Get used to - Family & social civilization
2. To allow free development of child's personality
3. For the sake of the home & the people there
4. For the sake of the state
5. And you are heard

2. But the system requires discipline

3. The discipline should be certain & unchangeable with of kindness

4. And also permanent

These principles are in our plan here. & this finds in it.

The duty of care for the child.

Patriotism that is true. Benedict

Religion.

Child of the child. Give her the love & care.

Take the children children

Matt. VII, 13, 14.

1. The two ways to the door.

Coming back from Nathan's Pond.

The clear deer path disappearing

The other real path leading to a Road of Justice.

Seen constantly - Robert & the postage they. There in the school

2. In life - life is just the path between these ways. The path of life depends on us & the
The tragedy of it.

Frank Deuel & the Army. Gen. Prater 8/79 +

Colonel Smead.

3. The inevitable dependence ^{on elevation & J} - for life is not a door but a way. 2
i.e. the way to the door.

Conto -

James Miller

Boaz Coole.

Prater & Coole

4. And the impossibility of keeping it in the door.

Frank Deuel. Colonel's man

You boys remember this man

Deleg. Deuel

his mother.

5. Which way were we chosen.

Oh to stray for to right! - made. & unexpressed.

Miss Atwood's letter.

The Teachers Religious Responsibility

1. The teachers responsibility is primarily religious.
His aim at instruction but instruction to the end of such a character
Pedagogy valuable but personality even more. - a warm devoted heart
2. And the teachers religious responsibility is primarily a responsibility of personal relationship to Christ.
 1. Because of the place of Christ in ability.
 2. Because of the relation of Christ to the Bible
 3. Because of the spirit of all our work
3. And the relationship to Christ must secure
 1. That the teacher should know Christ.
The charity, life of Christ
The incarnation - Mrs. Moody, the policeman
The new living Christ
The Cross The 2d Coming
 2. That the teacher should love Christ
What I mean, Peter Carter, Wm. Whittier, a Judson
The reality of Christ.
How cultivate? There is Him. Led by Him.
 3. That the teacher should know Christ
The metaphor of the poet.
The challenge. Better lectures
Peter Carter - "The Good Shepherd".

4. And as this is not only an end - it is also a means
to an end. - the winning of others to Christ.

1. This is the case of Christ - "Father of men."

He desired this the great thing. & more, more.

It is the purer thing

and the better thing.

2. This is the case of the young men to us.

"Help us to be like Christ"

3. This is the charge which the Church lays on us.

5. If we do know & love & live Christ we shall give the charge

1. Tenderness & sympathy. For His sake

2. Effort & patience & faith in the possibility of souls.

3. Eagerness. My "St Paul." got when the word.

The Summer Conference not desirable to those who have
not been there

It is the atmosphere from speakers & fellow students.

It begins with us. That y. h. in the Elevated

the first one

These conferences do the agree work of setting first things
first in life

The order is the highest in daily life.

Thus the spiritual is agree & yet valuable so
to excel in greater service

Life is realized.

What are the first things?

Do we see them in Christ? a man?

Then then flow many blessings

1. The Conference set one on to his study

Do you mean this as just a big "Red Cross"? Yes.

Knock ped. 87 rd. Woloché

2. They give a true example to the summer.

Present ideas. People & reaction (express as boys)

3. Enough to with boys, camp surroundings & friends

4. Develop a personal responsibility for others.

Too easy, in William. What in person

Was at hand Personal work. Inward

Our relations.

1. To our homes Eph. V, 22 - Eph. VI, 9.
Darker - No hit here this speech
servant Kings, I remember.
Love of God for
unscriptural
gentleness.
2. To our associates in our work Luke X, 41-46. Matt. XVIII, 21-25
Attitude toward ministers & churchmen.
No room for envy or suspicion - Holiness.
Toughness
3. To our work.
Fidelity I Cor. IV, 2
Patience Job I.
4. To our trials Eph. IV, 16, Mark. VI, 30-34
Economy etc.
Spending it liberally
How much at home etc.
5. Intercessory prayer
Dr. Trumbull.
our aid. No neglect. No doubting.
Strochidsen deigns - not per se adverbs
6. On our consciences that conscience
to duty in relation to others
May be on parent or child

7. To Christ

No constant feeling

No long friendship

No expectation

2 The value of influence
to use best power
of every.

3 Examples

3 Examples - You + 9th of '86-89
Action of Govt. to do + do
Speak to fellows.
Keep to two up.

4 Has the time to study
Then on 10th of the month.

5 Examples

5 Has the time to study
Then on 10th of the month.

"When you are, be all there."

6 Advise People in Dist.
Product + Vigorance

On our progress to all studies

7 Exact + Best + for the
Best read over Bible

8 Begin now to think nobly of the
value of your life
Abundance • Pattern
No excuses - etc

Our own standard of character
9 Is it the thing, the friend of the heart,
much more dependent on what we strive
for.

Our impatience, ignorance & bitterness,
10 No hindrance but a help,
The weak things,
The people's good & wrong.

What we can do.
11 If you have
The good of the world, see a man's hand.

12 You are the one to do it - Don't say it's
not your business.

1. It is a blessed fact that with the young people there is a federation already which is close to unity.

1. We are acquainted with the young people of no earlier generation were - Paper, conference
2. We are substantially of one ^{heart} mind and sympathy. We do not permit any divisions. We are all done.
3. We are co-operating in practical work and could not cut off one another.
4. We have grown past the deepening. It is not that we are ignorant of them. We have come to a comprehension & inclusion.

2. This unity is real and we are conscious of its reality & power.

1. We are one in our ideals of character - the basic laws of love. Love flows as the source of power - the sacred ends which the great task flows.
2. We are one in our consciousness of need, our own need of a standard, of a power. To Jesus there, let Christ the remedy need of Christ. To Jesus and his, and every.
3. We are one in the sense of duty and the will to help. The missionary movement. The yoke. But that has outlined these. I refer to the principles under their expressions of unity. This is not a principle which ignores of our. yet a Christ.

4. Accordingly we are one in our view of and our relationship to it.

I am not drifting. I am stating facts. We believe the Bible to be Christological. The 9. no - the message. We believe the incarnation to be essential. We believe the deity of Christ to be fundamental. We believe in them as the only foundation we know. But all.

3. We need to confirm and develop this unity among us

1. Because it is essential to the larger apprehension of truth which we are responsible for securing

We gain truth by comparing what we say know. That unity by being this unity has been as thus never been otherwise Ep. 10, 13

2. Because it is essential to the service for which the world waits

namely, of position I Cor. xii, 12, 17 but unity of body

The magistrate of the work demands co-operation like a night, any

The power and movement of a united host. difficult Beasts lose the heart of bodies.

3. Because it is essential to resist the power in proper our relations to God mutually into agreement

4. And we may and must develop this unity. I am not just put at hinderance. I am that of what helps

1. The practice of unity. - love, kindness, selflessness, love

2. An eager fellowship in a great service
The Christianization of the world. - The Western World.

3. The approach to Christ Gal. I, 18. All roads converge in Him

4. The Communion of the Holy Ghost I Cor. xiii, 14.

Miss Gove's Testament - Phil. 11, 8

The fly leaf that I got it

The illustration of the redemption of a waverer
father and his father. Also the reverse
the joy of being by - the top grows.

But the words themselves -

Their primary meaning
The grace in the Phil. church - due to which I
need?

As generous - of any man's - surely there is.
"He is in me - cut"

Their general meaning

Choose the worthy things in life
Discouraging things as fresh & sweet.

How rich life can be

Mr. Harris' name by accidently

but not worth while - surely gets to it?
where -

But it is a real about thinking.

We should say 'Do' - but Bob is as for cause
things

How our thinking helps us. But always "The
hand as like Christ's." Where, very beneath.

We can be rid of our thoughts only by displacing
them with good

Baron - Piquini - Progress

Mr. at I intend

But to direct myself in doing this

Then write thoughts which make me do as well"

But how may we always think about such things?
There are no such things and most things in which
they exist have no serious force in them even
though.

as they caused by an inner love of peace
Hence, peace is required here
but not mechanical + catholic only.

For justice.

Christians - a flower of the just love the?

Peter Carter - My dear Lord Jesus

Think of him

How to unite legislation
rightly, wisely, & see. Bollos of peace
on human love & love as
found human love & died for it.

How evaluate

1. Assess the country's life - "I wake"
2. Evaluate the political organization.

Major issues

The work of the Holy Spirit. Pro XIV-XVI.
"The new law which of me"

Christian Maulseld - Eph. 16, 13

Power of his testimony - "is not merely."

1. The strongest kind.

Better than any religion.

Some lawyer's son.

2. What is it

(1) Gentle - meekness I Cor. XIII.

No noise, brightness, quiet. Low. I look
as Jesus was

(2) Make people happy.

Joy - Christ. John. 54. borrow 17. London 0.

Merriness. The man.

(3) Look for Him.

Harlowe Page Covenant

Sympathize

and souls.

Christ Takeover. Many letters.

(4) Prefer others' rights to our.

His example for ministers & to be ministers to.

(5) Purity of life.

clean white. Parcher.

Impure - bent of mind.

(6) Not ashamed of colors

Abraham & Polders.

Party workers.

1. The temptation you are to face.
The danger of book - entering a new life
the necessity to aim yet
2. Temptation to cheat, lie, be unfair.
In science. College has a improving here
West Point standard.
3. To gamble - will's views.
4. To drink
Looking up
gives me
By no! no! No strength.

5. Prosperity

1. Such temptations due to some
certain passion in me.
A bad crowd or was yet a crowd of
standing with a bad man in it.
Spot Kneelands.

2. Prosperity removals:

Physically

As Muzny is Queen etc.

opium in Persia China

Intellectually

Socially

3. Think what it costs

In the more alone -

It seemed a trend a host of women

G. G. Pa. man.

4. An dishonorable unpais-vel.
Unpais to our honor. - Theophilus Rod.

My rest on purity.

So as like the idea of impure fathers
another. Does how about
our children.

Impurity to my legal power for
deeds in the.

Unpais to future wives.

Has an impure man a right to marry
a true girl

5. What it looks to.

Disgrace for high of one's thought

Rate out the thought - Unreveland. The women
smells that of a horse.

How to avoid.

of Paul & Timothy

Yon'cution I, I, 10

Escape in purity I, 10, 12

With women in one purity I, 1, 2

One shoe in other man's time - they find
I, 1, 22

Keep pure II, II, 20, 21

The youthful heart II, II, 22

The youthful heart.

7 - Be ye clean ye that bear. Brooke

8. The pain of a bold & reproach.
13th. Shewin -

6. But there are gentlemen who spoke & are
impure.

are there are not!

Highly men socially acceptable.

Imitate the best in men demand nothing
Stand fast! But question like men

The experience of this evening. 5 yrs ago

Given the preference of Prokes

The many ways of looking at the question
Hardening The danger of delay
The loss Die

But our loss He is the fulness of your life

1. The Sympathizer. Pleasent in the Reformatory

- 1 In joy
- 2 In sorrow

2. The Helper

He knows our duty without being led
To temptation - In Hampden
To make us pure

3. The Higher One. Crosby.

Companion Bradman at Bingley
To mould.

4. The Various

Mrs. Reed & John.
Laid by the pool Surely.

5. A day higher - test, power.

Pauperize ourselves
N.B. Bills

More abundantly

Sananton women

He is not here?

But this is a bird above.

I John II, 17.

Does this seem likely to be because the unyielding & human
fountain spirit is fast gone.

Chilly light it, it is now too so that it wd. New air
& air & fast exists in many, but how not its spring.
The way all things have to vindicate so at the touch
of a certain & satisfaction even must show aesthetic
purpose to depend on.

This is its free presence in your possession.

You exist to destroy the world for your freedom. You seem
it to destroy your means of livelihood.

But you do not want to be praised, it is about for me
to instruct you.

I don't know the cigarette - Every proposition has its own, the
you seem foolish to an article, but it has its value.

I can only speak as a human as you now & then at
your mercy and as I can't insist you then I see
now.

1. Deliberately accept the principle of unyieldingness. Take up
your work as a calling not as a trade, and concern
yourself to be its joyful principle.
2. Be wise with a great discretion.
The flow of wisdom. Honor.
3. Pay for a sense of humor.
The essence of the pickan' gibe.
The hope as trouble
4. Keep a kindly faith in goodness
The recreation of human nature you are basic.
5. Surely your duty is more than a physical one
It is so necessary. The new emphasis on the psychology of
disease. "Mind cure".
The therapeutic value of character & high-mindedness
Calculate this in others.
You can't escape from the duty of elevating character, whereas
you do. You also influence character whether or no!
So read & pay so on to take care of this, by each.
6. Two things.
Do your work perfectly
Do it joyfully. - Success on Washington

Back to the Hospital Method.

It is a cardinal fact that the more we value life the more ready we are to lay it down.

and the more natural the world becomes to see the more superstitious the nations that contain it.

In heathen lands all disease superstitious, very natural motives central men in their treatment of it.

as this so natural to us that we said stop to consider it.

The idea of caring for the life of others perhaps you even seem natural to us.

1. But I did not always exist.

Think of the conditions that prevailed when our sea began

The Roman route - Trojan Boian triumph 106,
11000 animals fought into the + men

the battle - naval to

to lands of the south of man

The condition of women. Cato's writing - Moulton.

Could not be made an heir.

to fault side.

The growth of the medicine during the centuries.

Roman life soon began to degenerate.

In 380 the first hospital founded in West Indies

amongst some of the islands. devoted Roman lady.

prince of the first year. variety times.

In 330 the first hospital who had been founded in

Constantinople to Byzantium founded a hospital

At about that hospital in Antioch first in Asia

It is to the monks that we owe our first hospitals, they have

covered over our islands to a monastery founded by St. John.

abolish in Barchin coast for reception of pilgrims

Ep. John of the Plague at Alexandria p. 570

Due to the fund of arithmetic building - the 100.

2. and then not we probe.

The condition abroad.

The country of the Chinese - 'Don't die in front of the'

24th of the year.

The article of the year.

Mr. R. B. Bill of. The other claim.

The Cork Regiment at Duncannon

Confront the Black Watch.

No effect on Edinburgh of the preparation
Duncan's sword of.

The character of the Regiment

One church mission

The Cork - "Die not a coward"

Into Co. Town "When the race is called".

The battle.

Two of the "Don't leave me men. He not of you".

The way of duty. never men to do his duty

The way of duty calls men to be true to their religion

"Dare to do a Daniel, dare to stand alone".

Daniel Reuben - "Whatever is under the shadow of the cross"

The two stories - Matt. 10. Base Hayden

The verses under each one

Each shows the supreme struggle goes down to the
his master, for freedom of his personality, for wide
freedom over things outside - material.

Jesus conquered - the Master - Angels.

Hayden yielded - the Master - the devil.

Extreme cases but the principle is made clear
in this way - Each of us coping this struggle.

In Paul. 4:10, not at last just disciplining souls -

And angels & devils are our insulations. That
they stand for.

With some you not a sharp, sudden line conflict
but a long struggle.

On one hand we may think we are not being
conquered because it is not as at one over
because some angels are strict with us - but the
devil is the end.

On the other we may think we are losing, or not
conquering because the devil is with us
but - enough.

Opportunities of the Minister as a Worker for Young Men.

The subject on which I am to speak assumes the importance of worker for young men. It seems to imply that the opportunities available are an inducement to enter the ministry.

I do so. - The importance of reaching young men.

1. A fountain of influence, of good.
2. Young men are the great source of either the proscribing element in the world

The opportunities of the minister as a worker towards those of another calling.

Better than the press. Secretary.

1. For the reason that the minister does not specialize in a class.

As we ourselves have less specialisation in the Gospel. Personal acquaintance can reach men best in this class social possibilities.

No church & divine institution, by class separation can be done & an impediment

2. For the reason that the press reaches only a few men that

3. Then that they get lost. Reach Eastern people.

4. The Sec. they are hindered with secular service, of v. directors

Better than in business or profession

1. The fact as to the absorption of men. as one's time is spent in church. + B. H. in church. + new Congress

2. The bad part, the part of their part. Butter, in Chicago.
Yes, but hardly for 20 or others.

3. They lead up the spiritual values. Loveley, on prayer

In general

1. A man can accomplish more by giving as his basis than a part of it.

Exceptional but not. by the office.

2. A man can accomplish more by giving as his strength to it.

Johns. - "My Great Dream".
St Paul, Tupper, Branch. brother.

I did not always have the principles - how came to them
Expression & elevation

The world needs a body of spiritual men, prophets who
will live in the world & quest after the higher G.

Spencer & St. Francis. Louis Steffen - Bohach
The need of spiritual elements & care

The man who is called for highest use in the world, are to
be called for other things

James, Strenuous. & man with good faith.
to avoid the ruin, the call & choice between doubts.

The preacher - to read more - from our good men.

By the real man I do not mean Roosevelt type. But
not to lower standards. Better not to weaken.

But I remember Bohach,

Charles - the hard man
The boy the his eyes
Roosevelt's at college.

Character the appears things to live for not in ourselves
also but in others

Give the fishes of men from the question

Behold the Lamb of God. - John I, 29.

The words are these meditate on their reach,
Today - the Lamb of God which taketh away.

1. The Lamb of God.

(1) Gentleness and meekness. Isa. LIII, 6-7, Gal. V, 22.
32. Jer. XI, 19. GompBeats.

(2) An offering to God. - Isaiah. Ex. XXIX, 38f.

(3) Redemption. the Paschal Lamb. J. XIX, 36
I.P. I, 19. Subjects of Temp. Powering at
Passover time

Christ delivered the people from Egypt. Rev. Xii, 3.
2 Cor. III, 3.

(4) Vicarious suffering. Luke II, 25

(5) The Lamb of God. Jer. XXII, 5.

Lamb for I look to Thee
Thou shalt be, example to
Man at parts, teacher, child
Thou wast once a dead child.

Thou didst live to God alone
Thou didst never seek Thine own
Thou Thyself didst never possess
But was all thy business, Christ

2. Which takeeth away the sin of the world
Both the punishment and the sin,
of the world.

Jo. VIII, 12; IX, 5. I J. IV, 9

Who sin cometh, bring it sin, who
not have them - the Remover
Jo. XIV, 17, XV, 18

3. Behold!

Look at them
Thank you them.
Abide with them

"Little Lamb, who made thee?"

Dost thou know who made thee?

Gave thee legs and back thee feed

By the stream and over the mead.

Gave thee clothing of delight

Softest clothing, woolly, bright,

Gave thee that tender voice,

Making all the vales rejoice?

Little Lamb, who made thee?

Dost thou know, who made thee?

"Little Lamb, I'll tell thee,

Little Lamb, I'll tell thee

He is called by thy name,

For the bells thy tinkling sound,

Ho is much and Ho is mild.

Ho became a lamb dead.

I a child and then a lamb.

Or as called by His name

lamb Lamb, God bless thee

lamb Lamb, God bless thee."

The Young Women's Christian Assn. - its boundaries

What is a boundary?

Children Mass. bounded on north, so.

No yewes bounded by Yucca, 4000 ft.

A boundary is a limitation.

Limitations not bad; but necessary good

Exam. Mrs. & daughter Mrs. & little son!

Story of young mother & Buddha

Where found -

In its own world.

In its place with least distance to church &

In hope! No intermeddles.

No boundary

No development of personal holiness of life on
the part of members!

The actual for them out & out.

Good and dignified business

No consecration.

Complete devotion to great work.

Service - unselfish & sacrificial.

Is there any limitation to the fund in which countries
or individuals, the Assoc. is to work? Is it to
concentrate to cities or towns, or our towns?

1. Cities & towns

Country towns needs

city's needs been less so

90% town at 7 am or 8 am at 6 PM

Now country classes - 5.5 PM, 8 PM,

less groups than there,

But our cities comparatively small

less supplied too!

Harold G. Allen. DeLong's prof.

Wells also! Questions Wed. M. 9 PM.

2. Our land.

The greatest importance of work among young women.

Generally emphasize young men - girls is

But the g. w. great promotion. Should be in today

But the supply but at home

Possibility

Ample!

As they want to displace work at home, need of it
but to put things in right proportion.

None of these furnish boundaries? Well, what then?

Well, I ask you the boundaries of the love of God.
Pro. III, 11 the w? "wisdom"

I speak of the yoke not as a divine organization
especially but as a gathering of those who love
him - and who have felt to break the love
woman's touch, love

The realization of the yoke of this world of time is
the Calvary Movement.

Origin.

History

Present position

Achievements -

1. A deep respect of the yoke of a woman
with obligation
2. The assertion of freedom to a
spiritual life

But some one else says that is Student that want
not come youed. The one with. How to the
class known technically as students

that case.

The view of the been Christ

The view of the dying crossed

The youed. do not be name how. Then.

Christ, spirit and an ear for the cross's need

The Young Women's Christian Assn. - its boundaries

What is a boundary?

Children Mass. bounded on north. se.

No ywco bounded by YWCA, WYCA se.

A boundary is a limitation.

Limitations not bad: but necessary of good

Especially in women's place & life here!

Story of young women, Budapest

When found -

In its methods.

In its principles - based doctrine & churches.

In hope! No misanthropism

No boundary

To development of personal holiness of life on

The part of ourselves!

The world for them - out & out.

Good and righteous holiness

To consecration

Complete devotion to great work

College - university & service.

Is there any limitation to the field in which children
or individuals, the resources, is to work? Is it to
explore ideas to see what are found, or are there?

1. Cities & towns

Country towns needs

city's needs been looked.

90% town at 7 am or 8 am at 6 PM

Mass commuting classes - 55 mins away,

less goods there there.

But our cities experiencing stress.

Are supplies too?

Marie y P. Allen. Schumpeter's prof.

Myke Allen! Question Wed. 14. 9. 80

2. Our lands.

The general importance of work among young women.

Generally emphasize young men - girls 11

But the g. w. of least 20 miles. shapes of in today

But the supply here at home

possibility

Ample!

As they not to displace work at home, need of it
but to put things in light proportion.

None of these feminist "boundaries" lines, what does?

lines, I ask you the boundaries of the love of you.
from the "it" - the "u"? "woman"

I speak of the years not as a dynamic organization
especially that as a gathering of those who love
them - and who have given to make the best
woman's world, love

The realization of the goals of this vision of time in
the Voluntary Movement.

Origin.

History

Present position

Achievements -

1. A deep, on part of you of a woman's
with ambition.

2. The acquisition of freedom through
spiritual impulses

But some on this day that is Student Val. want
not know ye etc. The case with the * the
class known technically as the death

that case.

The time of the been Christ

The time of the dying would

The ye etc. do not be unwelcome than the
Christ's spirit and an ear for the woman's need

Tomorrow & after

Remembers the convention

a better real - Remembers of 45. II, 8
"we would see Jesus".

The sweet memory of their "Galile" in Acts
hala koolah

1. His humility - quietness Acts II, 5, I Cor. V, 5.

The mood of grace

Rebuke

The open glowiness - dramatic

2. His purity - h. xii, 49 I came to cast fire

The ideal of the purity

3. Service to the poor of service have had. Night coming

4. His new eyes Rom. vi, 4. I John II, 6.

"His posture" - "All are towards heaven"

(Eph III, 17 "has to govern & abide")

Let see let them see - Rev. III, 20. Follow them

"Let see let see be long"

Prayer

- 1 Our real problem - not ideas, but power but power.
- 4 Prayer a real source of help. - De Lincourt, "aids" Ruffin.
- 3 Prayer a rational exercise - Buckley
go on rather.
- 2 The source of power with you.
what prayer did for them
How the Pope - xvii is example
(kept vision clear
nourished spirit
dampened ego
Simplicity
conception.
Action.
Modesty you need
when xvii?)
- 5 Place in society, work
learn from Jesus Paul.
- 7 The broader thoughts by Chalcraft Nov 121
- 8 Training how to pray. The School
Booker Tinsley, Ruffin, W. L. Aubrey
H. N. S. Archer
- 6 Prayer as fellowship. Edwards.
So much in prayer.
How, how, prayer in his journals.

This the decision set aside for Asson. Wash.
Larry Smith a most w. not be here.
But perhaps better to - we can consider what it has done
for us

What we owe to the work of the Asson. - or perhaps men:

1. Probably in some of its meetings we first openly came
to church. Many in Philad. Soc.
2. It gave us our opportunity for a conference to begin in
Anti. work.
Matt. Beames. Linn.
3. It has brought us our best before us to the ideal of
a Anti. life.
No war v. impurity, and sin
All low life - but healthy, dignified - as
4. It has produced some of the highest types of character
for us - showing the practicality
Pattin. Beames. Rob.
Pledge.
5. It has been to us strong religious force in our insti-
tution.
Pattin. or was that U. G. A. man.
John Bates study alone
6. It has created this conference.
Do not then need this?

The country's need of better men & better character

Our great needs & problems.

1. Clear feeling & national which is true.

2. Poverty - shorter.

and its consequence

child labor, - Carter part in the South

3. The immigrant - in South

4. Commercial contracts, water

5. Immunity - Learning, 1910. A. H. H. Wilson

6. The Great Curve, Dunham's. 1910.

How I also met to an.

I am no pessimist - Godly.

But - Exact - Offer to do good

Ability, the only remedy.

To see out a general case - striking in any way

The answer for the real case.

Meibum, anti Poverty as sailors

Not the actors & the legislators - but the

men of moral ideal & influence.

The Pittman, 1910. A. H.

Chimie Godar.

The answer, as the breeding parent of such men, such
ideals deserving your support.

It is the no organization, standing in our college
for the creation of better, better & character in
men.

The duty of giving

our support of it

but the duty, for health & peace.

Can't pay, unless we see. Elbert.

Three classes of Christians:

Three elements of life

Thought II Cor. X, 5

Feeling

Action & work.

The Influence of Christ.

Character - Two kinds II Cor. XI, 3

Condense II Cor. V, 15.

The Elements of a Concentrated life

Purity of prob.

Balance of feeling II Cor. X, 1

Energy in work.

Willpower & character

his will a vigorous & his will strong

Disshown not to be concentrated.

Jo. VII, 34.

Christ's influence may be lost.

Jo. VIII, 59

"Jesus of Nazareth passed by"

I Cor III, 22, 23

Uplifted or humbled at age. These youthful prisoners in the broad heart
Catholics. Bryan's Cal. Bay

Those great days of old -

The men - Scholar James Roper. Doctor Leonard. Diplomat Mr. Bryan
Statesman Sherman.

The three governors - Carter. Urison. Vane. Don Francisco

The politics of those days.

Pro arena - Its virtue belong to sports.

The fight - Philippines on O'Brien. There with San Diego.
Bills days

'86 = 2 x '85

The lovely fellowship.

The pictures at Mr. Corbin's.

The Birch Stone - Carter & Jones - That face gets wind.

Those who are gone. Oregon, Bradrip, Shepard, Shuytalyg

The bare record brings back such memories -

How entertaining the school records

The trip & worked me. Goodbye 2 hours. Joe heard &.

Men - Vane. The Committee a whole page. Japhet heard.

Determined in later days. "One year at Anderson." of the notes
records.

Exp. Got Hoy Bully

The part - Roper. - My impression. Took. Parker. D. J.

Corbin, highway - something matters at Gave.

Been. Mental hygiene

Religious given - Cross reference. Another called

Roper & secure

Jim Paige - took - married -

Adamson - Where did this come from?

Shelton's box tray "the best coat you see. The coat -
the class race.

Pete Meyer's Dime Shop. Worcester

Origi's shop.

Macou Langer shop #25 his

Engelwood group 1 to 1000. Y. 299 to 10000000 14300000
Y. Dog. 9000 skin - Eastern Island

Comer's shop - set in a baby carriage

The Virginian - Harrisonburg - Rockingham Co. Va

ROBERT E. SPEER
ENGLEWOOD, N. J.

Audover T T A E

Dinner. Ny

March 1914

The value of the occasion, of bringing with pleasure

Some of the things for which Kantipud about

1. The preparation of life

Mrs. Garfield's dream of the use of their lives.

2. Teacher as to recognize our lives as God's; to be used for him.

The other words - concentration, devotion, etc. see the better look at J. W. Cook.

The use of life which can best stand the test of judgment and of future happiness

2. The enrichment & guidance of life & Bible study.

Exposition of "religion"

The new new - history book. Study on Paul's letters

The allegory - Abraham at Kadesh Barnea. Genesis
John's letters & Peter

3. The joy and strength & reality of prayer.

John. Amos 4:4.

Learn with Vassar girls letters

The incident - Sam Cochran's real faith - J. W. Cook at Dept.

4. The truth of prayer.

The false ideals of it.

The true - J. W. Cook's address for truth

Some of us need to revive the familiar ideas

Others to go & find them for the first time.

Unpublished Manuscript

July, 1914

ROBERT E. SPEER
ENGLEWOOD, N. J.

Prayer

9.30 - 10.30

Prayer as a Preparation for Humility
Mrs. Spack

10.30 - 11.30

Prayer as a Preparation for Neighbourliness
Mrs. Spack

11.30 - 12.30

Prayer as a Preparation for Unity
Dr. Jackson

Recess

1.30 - 2.30

Prayer as a Preparation for Vision
Dr. Flanagan

2.30 - 3.30

Prayer as a Preparation for Right International Relations
Col. Halford

3.30 - 4.30

Service of Consecration & Devotion
Dr. James

There will be other deeper services after this but this
is the last one I shall have to speak to you. I want
to speak on the one theme above all others - Jesus

The place He filled with His disciples & in the U.S.
He came Christ, to them. Harvest of the world.
The way they came to Him. Through
with Him you are gone. Christ
loved to know Him. Christ
had word in the U.S. has

He is Christ. That its unique characteristic & joy
He is its source
He is its substance.
He is its goal.

His Pauline vision Eph. IV, 13.

Perceiving Him is :: the dawn of the new life

1. It is the life of physical perfection. Acts III, 16.
2. " " " " social perfection
 (1) for the individual - univ. friendship
 (2) for society.
3. " " " " intellectual satisfaction Col. II, 3, 9
 30verse 123
4. " " " " moral perfection - ideal of power.
5. " " " " spiritual perfection.

He has both been me - see the Father.

"all things are yours" - "life now is - to come."

His divine appeal :: is just the appeal to perfect manhood.
What we are administering, shall be but before
us as a noble choice between it & reverse.

As you it up, become as that know us as
being so. "If they had known the word, nation would"

We do not mean to choose among a the
course.

We do it candidly & thoughtfully
or we deny ourselves - assuming the most
significant of the choice
taken in Eden, in Eden
to very contrast.

But the point is we have chosen others in something
wrong with us. We are not whole. There are
people we do. "I am, to that mad whole."

No one knows we that there is good. he.

Young Men in our Cities and Towns - the Association's
Responsibility for them

The youth's process of adaptation, ^{of} ^{experiences} ^{of} ^{glorification}
to changing circumstances & conditions.
The incidental value of this - not purpose of the life.
Tested heavily now.

The conditions of our time

Social and separative tendencies.

Clubs vs. Individualism of classes, Guilds, ^{Business}
Expansive. Am. ^{Techniques} ^{Grade} ^{Engl.} ^{Para-Tol}

Young men thrown together & differentiated

He has done it ^{addresses} ^{of} ^{temptations}

Any traits

nomadic and gregarious

The Church maintaining its power by adopting itself to
these changes.

W.C.T.U. Y.M.C.A. Y.W.C.A. Y.M.C.A.

as these are the changes. not in the sense that one
annunciation major claim to be. Suppose +
a trust ad. you should lead a you to Christ etc.
The reason not an aim of, but the church
as to churches - ^{do} ^{own} ^{nations} ^{different} ^{questions}
arise. find justly. in the end it does
the way it does it.

How our y.m. groups function in these classes & country, town & city.

1. Country - not enough association

2. Town -

Large numbers in towns

Intimacy ^{is not} lost time to have an interest in work
Hunting for the town

Boys from country. Seen in city & their
importance of them - Emulsion.

3. City

Some growing into cities where work or recreation.

y.m. drifting into cities - Some have strong preferences.

Areas of influence & contact. Movable

Formalism - apartment houses.

Some things

"I am no one" H. P. Robinson

As names or families!

He follows the crowd! But later has on about
Ripcord & trucks

Young men not in the churches. Then Brocks
Moody.

Close most frequent for food & kids.

Bar-keepers. Repackers

What must be done for these young men?

Character work of our District of the Americas.

1. Must lay the gospel clearly before them. Evangelists.
We are always responsible for laying before others.
That young men are every day. Examine. Examine.
Never heard 2 men on study course of Christ or Christ.
2. Train the "men" in Christ.
No of men is shining like the in Christ.
It must be the church.
3. For the training of others to Christ.

4. The education of the men, ideas among you of men.
Sands higher, higher, higher
Inevitable, inevitable, even inevitable.
Body, mind & spirit.
A life of service, position, friendship, power of joy.

No machinery or organization. All do these things as they are
as men that they are not life. Much and life.

1. By the glowing power of a day, spiritual life.
Training of men.

2. By the spiritual Christ in and
Korabon's sacrifice. His.

3. By the recommendation in daily work of a life
dominated by the Holy Spirit
Suffer - try to work - all over life

11 By the loving word of a loving heart.
J.B. Doyle - walking through
Thompson, for. H. H. act.

5 By the attractiveness of a life devoted to a great
spiritual cause
Natchez. Byron.

Not unintentional that organ a omnibus. too much here
Ayr. by life and love alone. have themselves. then, history.

The assoc. rather than a localized organization but a
floating company of personal workers.

of as this time - in all before = antecedent for

standing in time things xx.

of the assoc. is sending this, as is that board.

of not!

Every club, form needed today.

Us. Affairt. colonies, deputy, ..

The significant communion of a common meal.

It could come only at the close of the life.

The order of the last events.

1. Judas' sign of betrayal.
2. Preparation for the Passover
3. The Paschal Supper
4. Feet washing
5. Institution of the Lord's Supper. Bread
6. Judas' betrayal announced
7. Steps for procedure
8. Judas goes out. - Wine
9. Discourses.

Our accounts of the Institution

Mat. XXVI, 26-29.

Luke XXII, 17-20

Mark XIV, 22-25.

Luce. XI, 23-29

That is John. Amulelones between K & P

A token & symbol of our participation in the Lord's life.

The influence of such participation.

1. In our example before others. My food here was of.

2. In our own inner life.

Growth & feeding on His flesh.

He that eateth my flesh " " "

Yet we must be prepared to receive His life. Our own
lives must be clean and ready to His Spirit
Dayford's illustration of the cup & the stone in '21

The irregularity of our lives as contrasted with the
beautiful regularity of some others are known to the
pious men. - see of this.

His intakes before the case.

As in preparation measure our lives by some of
Paul's judgments -

of thought & word II Cor. X, 5 Phil. IV.

of life Acts XX, 24, XXI, 13 Phil. II, 14

of conduct II Cor. I, 12

of others % to ourselves Phil. II, 3 I P. V, 5, III, 4

of spirit

Galatians II Cor. X, 1, I Th. II, 9. II Tim II, 24,

Gal. I, 22.

Thackeray Eph. IV 32

kind boy. First & Christ died
Do as you have a mind to

The Revised question of our day.

To identify, a dogma or a life?

An inner-sung election.

Yet there is a distinction between the churching, the living-

The Association's mission in connection with the books.

To establish towards the former.

Part of the explanation now.

Among the names to be long lost.

And then the Assoc. has been closed about the living down it. it has
about living

The Japanese Commission of 1901

Now the the differentiations they had from the churches
but from the fact.

The church could never be such an idea - in thinking

As to be there, a matter of the living - the living living
living life, another life, more life, idle empty life

How are there also just partial lives: the the most of the
the free and abundant life

John 1, 10 1 Tim. 1, 5

has as b. but have b. and as seven = lives.

life 7 1000 R.

The Ascend. Christ by ascending life I believe in

1. Ascension.

Young man of the ascend man. de Hus. Two men in words!

The true question not what can I get, but what can
I give? Act XX. Not others for me, but I for others.

The other, Ascension has.

Golden Rule - Jesus M. D. & others

Carry Ascending

That's "Crown" I change then, bring away ascension
By this life free the angels."

2. Ascension

The divine life does not destroy ascension

Golden - Jesus is a true Christ

But gives it a new direction.

Col. II, 2 I Cor. XII, 31

Any the citizens of the Holy life who have of the God
from one all ascensions, given, & typical & known.
then love is right they have all their questions
right also.

Myriad Pass.

Paul's ascensions I Thes II, 11 I Cor I, 4 Rom II, 20.

Jesus' death of the new the Holy, the ascension has written down.

Once not so. Avoid the backbone! Is Christ

3. Fellowship

Always my YMC Association
C.S. way. No a E.E. Prof
N.S. but by the same type.
Friendship - the track position
Washington & Hamilton.

4. Identification. with a great course for the course's sake

Always being on the side for the course's sake
The way to make one's life true. This does nothing in what
The most joyous way learn
The noble life

To be sure it is Exacts, Garrison
A.A. men. Engineers, Scientists

I don't mean hotly ridiculous.

A people who are going to do it as Walter Wills.
One must choose the best. They usual life in.
You can't fast.

his color syllable Byron they new fast.

A life must go into a street corner stone
as just Copeland, Richardson. So Christ was

5. Joyousness Sincerely and Strength

Must not think I am some.

Joy. True Sincerity

Sincerity heart & actions

Strength must. J.B. Taylor. Soul, body, mind

Do I need to add that the An. between the only source
of best for all this is Jesus Christ the Good?

God's goodness in Christ - Bowler, Rousseau.

God's sanctity

God's wisdom

And that in all these things, Jesus from the Good like
good doctors, is necessary must abide with
unflinching fidelity by their calls.

Altogether - Good.

The do words

God's side all right for this year.

Beyers prayer.

On our side Matize.

1. Jesus Christ is our head,
Close Spanish prison
found in Him. - Dr. Paton, however
"Jesus Christ's man"
a Blaine man.
Abeyab Catastrophe.

2. The Holy Spirit our Lord,
The King of Christ
"Do as you know a mind to"

3. The Father loves us, - Edw. Irving
The Brixton fishermen -
him as those whom He loves.
Steadies the spiritual life.
Mize

Together now, Man of our - alone & with man to
"alone with God."

The War and the Nation's Larger
Call to World Evangelism

National Council, May 16

The times and seasons pass along under Thy feet, to go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations, above all their foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest: for who shall prejudice Thy all-governing will? Seeing the power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy kingdom is now at hand, and Thou standing at the door. Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited sceptre which thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.

EVANGELICAL CHRISTENDOM.

I have to do in the House of Commons, and see a bit of legislation unrolling itself before me, mixed up as it is with great ideals, and knocked about by doubt and fear and anger, I just wonder why, with all this play of human forces around us, people put so much faith in Acts of Parliament, and in doings and sayings of Municipal Authorities, when the real remedy for all these difficulties lies within ourselves.

We all, I am sure, are filled with pain, to put it mildly, at the revelations the last few days have disclosed to us of the terrible inroads of the abuse of alcohol; and I am confident we all hope, now that the House of Commons has put itself into line with an ordinary club or public-house, that we may expect something more drastic and definite to be done. While we wait and discuss about the various suggestions that are made, there is one thing that could be done to-morrow by a stroke of the pen of the Liquor Control Board; it is to close every public-house and every club on Sundays for the sale of intoxicating liquors.

But the great thing is this. While that could be done, what could we do? I do not know how everybody in this hall stands this morning; but if everybody accepted a portion of the burden of individual responsibility which rests upon each of us in this world crisis, that and other problems would be settled in twenty-four hours. I sometimes feel that with regard to the great matter of the Christian Religion, I believe in organisation as much as anybody; you cannot do great things without organisation. But unless there is with that organisation a deep sense of personal responsibility as regards the Name which we bear, our organisation is of little avail. I am not quite certain that that may not be responsible for the position which Christianity holds to-day in the midst of those who do not call themselves by the name of Jesus Christ.

I see on the Programme a great saying of Abraham Lincoln. It reminds me of another great saying of his: "No nation can exist half-slave and half-free." The world can never be redeemed by a Christianity which is half-Pagan. Too much blame, too much responsibility I would say, is thrown by us on circumstances. You and I remember that when the Prodigal Son came home again, he did not greet his father with a long recital of the temptations to which he had been subjected, owing to the defective social conditions of the "far country." His message was, "Father, I have sinned." And in this great struggle in which we are engaged we shall not lessen the burden of our national responsibility for our sins by dwelling upon the enormity of the iniquities of Germany. We have to bear the burden of our own sins.

What is the hope of the future—what is the hope of to-day? Surely it is this—the number of men and women who at the end of this War shall carry out in their individual lives the principles of God's will on earth. How is that to be done? Well, I suppose I am old-fashioned; but, after all, it comes down to the one thing—*individual regeneration*, our responsibility in that matter; not the responsibility of the man or the woman sitting next to us, but *my own*. And, I confess, as far as I am concerned, that the secret

is to be found in simple faith in our Lord Jesus Christ, interpreted by the well-known words:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

The War and Sacrificial Death.—We announce the issue by the Alliance of two new booklets, attractively printed in a size convenient for enclosure with correspondence. The first of these booklets is entitled "The War and Sacrificial Death." It deals with a solemn subject. The writer does not hesitate clearly to expose the mischievous doctrine and statements that a soldier's glorious death on the field of battle can atone for the sins of his past life. We fear that the subject has been exploited to a considerable extent by those whose misdirected feelings of patriotism or misguided sentimentality are absolutely opposed to the clear teaching of the Word of God concerning ALL—soldiers and civilians alike.

The second booklet contains the address entitled "The Secret of Victory," given by the Chaplain-General, Bishop Taylor Smith, at the Queen's Hall, on New Year's morning, January 1st. The booklets in question can be obtained from the Offices of the Alliance, at one half-penny each, or four shillings per hundred, post free.

The "War Shrines."—Another subject not approached without meeting difficulty is that of the "War Shrines" now being erected in various parts of the country, and notably in London and the surrounding districts. The World's Evangelical Alliance has never allied itself to negative Protestantism. It does not seek to raise money or to carry on propaganda in the interests of hatred and malice towards all and anything which may happen to pertain to Roman Catholics. Its testimony and work in this connection are positive. It believes in "the expulsive power of a new affection," in the triumph of good over evil, truth over error; and consequently it seeks by the presentation of the positive truth of the Gospel, and the love which is, or ought to be, inseparable from that truth, to win Roman Catholics rather than repel them. On the other hand, the Alliance has never suppressed protest when, after careful consideration by its Council, that body is persuaded that official protest is called for. The "*Ne Temere*" Decree is a more recent instance of such action by the Alliance, a subject which still engages its vigilance, and is not likely to be lost sight of.

EVANGELICAL CHRISTENDOM.

The inception of the "War Shrines" scheme appears to have been connected with an irresponsible evening newspaper. If we are correctly informed, the original suggestion was for "Rolls of Honour" to be erected, to contain the names of those in various parishes or districts who had gone forth at the call of King and Country to the help of weaker nations and for the establishment of right over might. It appears that the original idea has been exploited, and what was originally in keeping with British tradition and honour to its brave citizens has become, by inference, if not in fact, an objectionable movement on the part of some to institute Wayside Shrines containing crucifixes, images of the Virgin, and other objectionable features, as well as to inculcate prayers for the dead. The situation is receiving attention by the Alliance, and whatever assistance it can give to the suppression of Ritualistic and Roman Catholic devices will be given.

The Sunday Question.—We touched upon the subject of Sunday desecration in our last issue, with particular reference to Sunday evening secular entertainments for soldiers and sailors in uniform. We have received considerable correspondence on the subject, with some expressions of thankfulness for our outspoken statements. Beyond this, the subject has been receiving the attention of the Council of the Alliance with a view to some positive move being made, if possible, to counteract the evil referred to. We cannot say more at present.

The subject of Sunday observance has been raised in another connection by an authoritative statement on the part of the Archbishop of Canterbury concerning Sunday labour on the land. There will be many who will regret the issue of this statement. It may be defended on various grounds, and we note with thankfulness that the Archbishop clearly stated that no one whose conscience forbade Sunday labour should be coerced or compelled thereto. Foolish talk in the newspapers, largely occupied with the argument, as old as that concerning Cain's wife, that "the Sabbath was made for man, and not man for the Sabbath," may be brushed aside as the musings of the ignorant or irreverent. The Sabbath truly was made for man, and this fact is supported on scientific and medical testimony upholding the necessity of bodily and mental rest, equally as the Bible upholds the necessity for spiritual activity in worship and instruction—the main purpose for which "the Sabbath was made for man." The Archbishop's pronouncement would cause less concern to the thoughtful if the duty of attendance at God's house had been insisted upon. Unfortunately, license such as that given by the Archbishop's pronouncement is gladly received and forthwith abused by those

who either never attend a place of worship, or, if they do, who give one-twelfth of the Lord's Day to spiritual exercises, and eleven-twelfths to the pursuit of selfish pleasures.

Lord Polwarth.—It has been a pleasure to receive from our President, Lord Polwarth, the following letter, which will be read with interest. Although in retirement, the letter evidences how keenly his Lordship follows the varied interests and work of the Alliance and its many achievements:—

"DEAR MR. GOOCH,

"I cordially sign the Whitsuntide Call to Prayer.

"The subject of the Holy Spirit's Power and Work has been much on my mind of late. Curiously my mind has been helped by a little book by a Roman Catholic Bishop which I once fell in with. It was by Mgr. Landsit, Archbishop of Rheims, and addressed to young people. Of course, there are expressions one may object to, but in the main it clearly teaches the need and work of the Holy Spirit.

"I well remember the remarkable influence of a well-known book by the Rev. W. Arthur, 'The Tongue of Fire.' That book had a marvellous influence, and led to a definite trust in the Holy Spirit which brought about the revival of religion.

"This is what is now wanted universally, and will cause a rise in spiritual religion above all denominations and churches. Most heartily do I join in this reminder, though I do not deem external union so important as a deep vital union in the Spirit, which may be manifested in all Christian Churches, purifying and leavening them all, and shedding abroad a spirit of holy love which shall surmount all diversity of external practice.

"I wish I could have been at some of the meetings for prayer, but my deafness prevents me hearing at public meetings, and, indeed, Church service. But the Spirit knows how to minister to our deepest needs.

"Yours very truly,

"POLWARTH."

The Late Colonel Granville Smith.—We record with the deepest regret the passing of Colonel Granville R. H. Smith, late Coldstream Guards, at the early age of fifty-seven. Colonel Granville Smith, who was a member of the General Council of the World's Evangelical Alliance, will be remembered as a gallant Christian gentleman in every sense of that word. Whether in his exalted position as a courtier, or as a soldier, his simplicity of faith in Christ and constant testimony to the power of prayer were ever present. He made the greatest as

RECEIVED

MAY 8 1917

Mr. Speer

May 8, 1917.

To the Members of the
Executive Council

Dear Friends:

I think you will all be interested in the following quotation from a letter I have just received from the Rev. A. E. Armstrong, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church of Canada:

"Now that you are partners with us in the great struggle for the preservation of liberty, democracy and justice in the earth, I may express the hope that you will not be called upon as a Board to experience the same difficulties in the matter of financing your work that the Canadian and British Churches are experiencing. I also trust it will not be necessary for your missionaries to go on war service as has been the case with ours. Over half of the male members of our Honan staff, which is one of our largest missions, are on war service as interpreters and medical officers with Chinese labor battalions in Europe. Only one lady doctor is left on the field to conduct medical work, which, of course, means that our hospitals are closed, as well as our evangelistic work greatly hampered. Fortunately, no other field is affected in the same way for the reason that this was a form of war service which only missionaries who knew the Chinese language could render. If they were not available, the Chinese coolies could not be sent to build roads, etc. in Europe behind the firing lines and release that number of Allied soldiers for the fighting."

Very sincerely yours,

WFS:ME G



The ? raised by the Thomas incident. What is recalled to the "discovery"
The Thomas incident. new text. The position of the Paul Church. follow that
The question for answer. What does the "discovery" demand ~~and~~
What did it mean at that. It can't be expected more; that is an authority.

1. to mention the different aspects of the open account of it.
Easy or fit for some. But not for others. "Mischance."
to handle. Peter's death. The letter in Rome.
Now. and it goes. no further out of the. no more
Black watch. Study lines.

2. to mention the explanation of part of it.
What was the. bishop. Paul. Linc. & York. Church's.
The next night - Rome. "the 20th of the 3rd Jan."
2 Jan. to "London." "What did it do." "the 21st of Jan." Bishop's child.

3. to mention the meaning of the paper
Even & Charles. brother and father. First call - John's name
The great answer - the paper in the "book for the 21st of Jan."
"How you find this?"
The great letter. on Dec 2. By the way mention the death of the son
of Mary. children & cousins.

4. But did it mean or in the way of being.
You let credit distribute in signs of showing down
The last matter of "martyr" being in 21st by the lot of manuscript. George
a word
George. The admission
According to the law from great ideas then. Church - The 21st. April 1535
of the 21st
of prayer - John & his 7. April. a book. The letter for the 21st
of being. "Katherine" of the religion
of being to the 21st. The letter for the 21st of the great

5. But what does the great doctrine of religion. Thomas? Richard. O.S.

Phil I, 21 "And to die is gain".

Paul's suffering & his attitude towards death.
willing to die

Preparing to die II Tim. IV, 6-8. II Cor. V, 1-4.

Why had he this desire? - gain

1. The hidden things revealed there.

The Christian knows many of them now. I Cor II, 9-10

Double revealed

Questions answered

2. The sorrow & pain over.

Cause of sorrow & pain & tears. - This word.

There shall be now of these there Rev XX, 4

3. Is this all? Ah no. - To be with Him Phil I, 23.

What does it mean?

Happiness - union with our Lord

Communion of fellowship - union with

Him. John. I am in life. He that hath the Son of life

Perfection - Character I John III, 1-4

Service 'This service shall be unto Him'

What it means to be with them now.

Fruitfulness

Blessing.

Character. II Cor. III, 18.

Another joy Psa. XVI, 11.

1. In thy presence
cont. sin

The light of heaven in the	Day of grace &
joy	Presence.
melody	Name
delight	Praise
theme	work
employment	Service
fulfillment	Jesus hearing
duration	eternity of Jesus.

2. Fulfillment of joy

a. Capacity increased of pres. time thy, ^{flow} now.

b. Sure for the hope - Jude 24

3. at the right hand.

Mat. XXI, 33.

The importance of reaching women
 as the character of the forces in society
 must lead to a woman. How difficult now
 and justly. - Dr. S.
 But with this we may get away from the old theme
 which has been important, a new in ^{action}
 woman themselves. There is living the day, class.

The great force, the author points to the progress in our country;
 determine standards for ourselves and in the day
 find our eyes.

But are not the society of our subjects to do this?
 How are the doing it? or, directly, even; How, School, Church
 and of the day as it were, evolution have come.
 Not anticipated, then the art of the day,
 but requiring them to work these new demands.

Think of these classes.
 The girls concentrated in great cities with out hands.
 The factory girls, the young women
 The students classes.

There are young women already,
 and an class of least of 20,000 women - students
 The first municipality, 100,000 in England and around schools
 200,000 in the U.S. - more than the manufacturing.

In mass
 variety activities - factors
 Social - 5 to 1000000. No det. union.
 Civic - walking, meetings.

Girls. Much more
 Political message - "Woman's"
 Evangelical message - from League
 They appear.
 Association.
 The Summer Conference.

The Revival of Higher Education Among Women Concerned for Christian Leadership.

1. The field.

Numerically - not so great a factor as foreign. Albany.

How it goes without saying that this class is far from the usual level of
any other student & factor, yet.

This is great gain

But it has its other side. Intellectual difficulties unmet by
reality - and thus not relieved by the educational influence
about them.

No general positive influence. No testimony
espousing a 10 duty your hand.

and thus are real moral and spiritual temptations. No testimony.

2. We begin to see the real needs of the field.

1. A positive religious message.

2. A clear approximation of the central truth - the life of Christ

3. The appeal to recognize sin.

4. The spirit of a good unity, or fundamental principles.

3. The YWCA must thus make as no other agency is doing or can do.

1. The questions I asked. What do you see? What are we left?

(a) What comes to light?

(b) What do you see?

2. It has done this by meeting squarely the needs

(a) By its positive message

(b) By its evangelical message.

(c) By its care to work now & for life

(d) By the fellowship & number of it.

4. The importance of reaching the field demands the large extension of the work.

1. An increase in numbers.

2. The training period.

3. Symptoms of how these women carried along together

4. The power of the women in business

5. And in the world.

This should be our work.

The Needs and Work of the YWCA among Students.

1. The field.

(1) At three Conds etc. & forth. Numerically.

30000 young women	in 379 twin colleges
63000	" " 329 normal schools.
15000	" " 81 medical schools
	" " secondary schools

25000 members in 450 institutions.
 leaving 40000 young women and 200 colleges, 145 normal schools
 and 12 med. schools to be reached. and secondary schools

a) Spiritually.

1. Society indifference. Pastor.
Byron Moore. negative in the matter of religion. He. Not irreligious but non-religious. Psychol. prof. breaks down women's faith.
 Psychol. prof. builds up a philosophy of theism.
Wellsley. as a whole not accepting of the idea of religion. Some who are fair real harm. Those who are positive they are in the minority.
Smith. about 75 members of the Society dominated by ideas of the Pres. of 20 years 7 or 8 are recent chrs. men who lead change. The academic atmosphere is for personal chrs. happiness, conservatism in expression & vaguely liberal in tone tendency to keep the student to know God as a creator rather than as his son and master. - Miss Johnson - photo.
Brown. - just Miss Clark
Vassar - Paikin attributes the credit the right of the Pres. or free chrs. rather inactive

2. Intellectual credit.

No wonder in view of all this negative.
 increased by absence of Sir.
 My question as to the
 level of variation. Careless as to Sunday.
 Disinterest in aim & friendships
 Intellectual pride.

- " as by over-education
- " by cynical teaching.

their on

1. Prayer
 2. Bible study
 3. Divinity of Christ
- } Rationalized opinion, some Miss Taylor
 "a great hesitation anywhere. to demand from these a belief in the divinity of our Lord." C.M.
 "too much baggage in the college curricula for best of the two globes than as 2, 1000 variations."

3. Jeopardy of spiritual obstacles
1. Absorption of general tolerance of all beliefs ignored to
 2. Absorption in intellectual studies
 3. Friendship with students of other philosophies of life & other circles
 4. Intellectual work in philos. seems to be criticized mostly
new ideas do not try to meet up again.
 5. Indifference of parents.
 6. Logical spiritual indifference to effort in relig. development.
 7. Lack of real independent religious thinking. Knowledge
 8. Intellectual conceit
 9. So much time to intellectual, social & aesthetic things.
 10. Secret something - but first whether as such. This feeling
 11. Inferring things of the mind to things of the spirit
 12. By nature a unifying artistic being.
 13. Intellectual receive other beliefs that being in family are individual -
real matters
 14. Heritance of character. Only decision
 15. Hair-splitting
 16. Desire to be different from other people.
 17. Fear of being a "freak."
 18. So good that after one is treated with reverence.
 19. Intellectual independence - unwillingness to make things de-
pend on one's own in spiritual matters
 20. Total neglect of other people's opinions though a dread of
seeming to interfere
 21. Guarded. Fear of not appearing good.
 22. Over individualism over individuals - students or
teachers
 23. Neglect of any spiritual habits
 24. On the one hand enthusiasm. On the other the fear of it & reaction
from it

2. This field made are obvious enough

1. A positive religious message.
"Moulinet"

2. A clear teaching of the doctrine of Christ
This follows their best Pyrrhus. Prof. Wood's letter to the Board
The Evangelical basis.

No reason as it which is not so clear
Needs to drive to definite things
Needs to be as much - "negative" kind.
For the soul's sake
In loyalty to Christ.

3. The appeal to universal service.

4. The spirit of unity among students. No isolation or partiality.
The narrowness of the concept of tolerance.

3. The Association supplies these needs and it is the only thing that does.

1. The question - what do you see & what end. As left of the Assoc.
was withdrawn?

(a) What end. As left of Assoc. was withdrawn.

B.M. Dept. & budgeting. why. "coolly ethical or best"

Dept. cannot be said to have a religious influence

one. Almost no direct relig. influence on individuals.

Direct. Teachers wd. continue to exercise faith & a large

class of girls who are more so to them with

their discipline wd. be left unexercised

Value the real religious activity in service

(b) What do you see to result

"an inspiration to real life". Mr.

"as an intellect & depth & breadth of method. Due to
human experience. Mr.

"This human exp. wider knowledge of possessions of Chr. life
in human. The teaching with other exp. in Chr. work
Method of spiritual. knowledge of teachers. As they are
high of standards & deepening of spiritual life." being

- the synthesis of the distinct Chr. life of the Assoc. the
influence & inspiration of human experience.

2. A day this.

(1) By its positive message.

The truth a hard sharp thing. A sure thing not meet

this what women need

No power yet. However. By now

disturbed in this way of in the soft colleague

Time to work & persuade.

Personal spiritual leading to pattern.

(2) By its evangelical message

Historic more important than form

Necessary. - Pattern at Princeton is unnecessary.

(3) Call to walk now & in life

Real of 20th. The attitude. But promoter. & time

too rich a engagement. there?

This paper but your decision. - it is the thing do.

called for.

(4) The presiding and union of it

Dinner Conference

Pattern & Wilson.

4. This field must be worked.

1. The increase in members.

2. The thinking period - Pattern. of ably. sharp get toward.

3. Importance of having work away women & men developed side
of side

4. The power of these women in house & the world

5. The need in the world for educated, sharp like women

(1) Man in the women's club business. Must know something

(2) In reform. No human business

(3) No liquor business. Good option. over experience. in 2d.

6. The power of clubs in this side of woman of harvest as eyes of soul.

Filed out book of Yeter among Students

2. Indifference rather than opposition - want of conviction leading to taking time for prayer Bible Study; classes etc

3. This year, more than usual, students with little faith of their own have lost hold because of the ecclesiastical influence of certain students.

4. [This concludes all the rest - Christ has not been given His true place in the student life. The Christian Union has a wrong conception of its own aims and purposes - no standard of Christian loyalty has been set up. To lead students to Christ has not been the end and aim. All other conditions are the natural result of this radical failure]

(7) 1. I do not feel very well qualified to answer with regard to the attitude towards the Bible but I should say that the majority believe in the Bible without studying it very much.

Extract from Letter of Bertha L. Clark
87 Benefit St., Providence, R. I., March 10th, 1902.

Only yesterday when one of the Brown seniors was calling on me, I could not help wishing for you and your help. Poor fellow! another one who came to college with unquestioning faith and who has gone through the mill of higher criticism and through the Bible Class of our professor of Sociology who believes neither in the blood of Christ, nor his resurrection, nor immortal life. From another college a man writes me that he at present would not give his views of religion nor of God nor man nor the hereafter. What can a college student do now-a-days or where turn - the strongest and truest, even - when the strongest scholars of his university continually teach as they do. Of course in Freshman, Mathematics and French these things are unmet, but I hear many a whisper and suggestion of the storm ahead, when one runs on the rocks of Philosophy and Sociology and most of all our course in Biblical Literature.

There were for by "let the law" to a Penna. (3) Rec. I have
known the book since it started. 31 Run the case in the court
and the relation here are how a model, a case to see.

1. This is an earnest, intelligent effort to deal with the
problem of education & religion. - No 5 or greater problem.

Our acute interest in the public school problem. (right)

Equally acute about in the town. The present elimination
of religious & laws of optional relig. teaching. ^{may be} good nothing!

But just one as agreed - no need say. - But religion is
connected to habits, character. to national well being.

We believe this on grounds of experience, reason, testimony.

(a) Our best men. (b) Schools & families. (c) On the Bible. Dr. James.

2. This is the first step of study with it.

I have known the CA in the law. Since beginning

to have had a few new noteworthy features.

1. Faculty sympathy & coop. Pappas, South. Hamilton.
2. Consideration of Jones & Charles. Luchya's mind system
3. Union & comp. (the demonstration. Let's go. Sample)
4. Not many evidence. but the very CA & especially
Kant's testimony.

3. The scheme is large as I do not want to produce
but would refer to several points

(1) The position of the London School.

(2) The position of the London School.

(3) The duty of the Church

I don't agree with it, the Rev. Mr. Butler

but we are to think of our own.

The market is the ground of your work.

The general importance of the work

The Church's duty to the world, of the Church, etc.

have at the L. S. camp.

G. S. P.

Growth

Gal III, 10.

How we are to grow? Mat VI, 28. Heb XI, 2, XII, 20, 21. Jas I, 5, 6
Mat. IV, 26-32 Eph I, 21, IV, 13 Eph. II, 16 I Pet II, 1, 2 Rom XCI, 12, 14
1 Cor IV, 5. Gal IV, 2. Heb VI, 1, 2 Jas. I, 16, II Cor II, 8. Mat. IV, 4. Heb. V, 8

Into what we are to grow

Eph II, 21 Heb. V, 1 II Cor II, 8. Mat. I, 48. I Pet II, 15

In what things are we to grow

L. II, 52 I Cor. II, 40 Eph IV, 3-4, II, 19 I Th. I, 3 Phil. I, 9. I Th. II, 13
II Cor. III, 8 Heb. V, 8 Jas. I, 5. I John 2:2

Let us are to grow

Eph. IV, 14. I Th. I, 4. Phil. I, 10 Heb. V, 12-14. Heb. II, 1. Mat. I, 45
I Th. II, 5, II Cor. I, 12-14. I John 2:3

The growth of the Kingdom

We are part of a growing Kingdom Jas. XV, 1-2
Mat. IV, 26-32

Examples of growth

Pharisee 10, 11 J.B. Jas. II, 30

Samaritan. (

Men & Religious Forward Movement.

A number of influences have led up to it.

The No. emphasis of the religious work of the Jews

The success of the A. M. M.

The return of social service centers to the religious idea

The feeling that religious work was more needed than ever but that it should be broadened
and given a more abiding character.

In historical origin -

Not a new thing but old.

In fivefold program -

Evangelism - the church center - independence.

Discipline

Boys work

Social problems

Universalism

In fundamental work

The training

The curriculum

The results already achieved.

As the study of the underlying conditions

1. That men are interested in religion

2. That men must be interested in other main religions as well as their own. *Ecumenical*

3. That America needs a religious awakening. *Evangelical Journal*

4. That Christ & the church can meet the world's problems.

See other observations.

1. The first thing is to recognize the sense of responsibility for personal evangelism

Christ came to reach men first of men

then as ready. *Li. Cohen* says. "Reach first what is near and far."

2. That there are working social needs to the church.

In our national character.

In our international relations

In our social influences.

'Begin in Me!'

of course.

Asking in addition that this gathering
may have your prayers for the seal of
God

Cordially yours

Wight Bonner

"Why are loyal church members sometimes called into inter denominational Rescue work, and what spiritual equipment is needed by such workers?"

The needness of such a question to me.
lies in inter denominational work is,

1. Because the work needs to be done and they are the
of people to do it.
It needs to be done - look about you. Look in you - equities.
and who else will do it?
Who but them. Have we done it? No again, from elsewhere.
The reason - why has a divine eye to it.
2. Because the denominations exist for man, not man
for the denomination - be you - the Police Dept of heat - front
of the Sabbath.
The denomination realize this - a gift - I am a loyal bapt. but
I am a loyal chr. not other wise
3. Because no denomination as a whole ever took it up.
Only separated individuals ever and they need to work
together - the good Samaritan.
There are many other things to do.
There are many people who must do them - Mother care for children
4. Because they are loyal church members
The church exists for what.
To do what Christ did?
The model character in the world.
He created it in the last.
But does not the church exist for knowledge too.
You let my act a means to character
This love of God - I am - I fear - I am.
"The hindering faith is".
The church is called to be a society of men.
The faithful give other wise, young children.

This answers the second part of my request - spiritual equipment

1. The ability to hear a case to such work,
and to hear this not as a philanthropy only,
but as a voice of Christ.
2. A mastery over of the presence & reality
John Paulson. Our own hearts.

3. a sense of humanity - how
How much it was ^{was} same in pain?
How much fit in for!
Especially Waagdyer.
The best fountain of knowledge

4. a constructive force
Invention - the power of force
Waltham - Dundee
Jas. Thompson's woman
Threat on his sleeve! No. in his hand.

Relation of Christianity to present Social Conditions

The criticism on Phillips Brooks' life

Is this criticism just?

We turn back for answer to Christ.

What was his attitude toward social conditions?

Whom did the conditions of his time differ from ours?
less separable then. An agricultural life
But rich & poor - same as now.

His work as well as the Person under the burden of
the incarnation.

In politics - he was not what we call a Reform
Jesse.

But the differences then & now.

In society?

was there a social problem in our sense?

No - individuals. "Master, speak to my brother".

So Jesus dealt with the individual life.

But made the social bearing good his teaching.

But he saved the seed of great social principles in it.

Our discussion the fruit of his influence -

What he has done

Slavery

War

Chad.

His right character first - but not as knowledge as well
as character - to make character effective

In politics

In social conditions

God's error. Right realm as. This only ignorance.

The Church, Social Duty

On the basis of Jesus' method.

Things with men

Never despise of any individual

No content to sow the harvest.

Right conduct - My boy, inquiring

But beyond this

The Church is to set forth the Christ who is the power of

the world. K. P. E. - Galatians 3:12

also of heppalau - the lodge - Great Part

also of good will

the ayeli song.

So Jesus - referring to his influence with mob.

By emphasizing duty & interest

Heard your own & others' burden.

The two great principles.

Jesus doctrine of service. Jesus doctrine of love.

As to more than this - the prophet is yet to arise.

What are we after for?

For our own salvation.

This the first thing

As men's salvation from our sin

As men's the living hope & fellowship of saints the holy letters

And the not unallowable expression

For first such "expression" is deeply part of the moral universe
of us would this we must know. Epiphany. He who has a

Our need of a real individual experience

Paul this hope - to us.

The imitation and memory of the much after. Light work

For the salvation of others

The made round about us.

St. Augustine, & the wood.

In our own land.

The have received also

"into the water, and faith."

The part of men.

Keep the new to China states. Christ at the door
over Hawaiian

Main purpose

What the good people ought to do.

Study the problem. - Read the books but the problem

Try it for a long time

Who you are. Which soon?

Deal with each other as we can.

The danger of separating his long piece

in zeal to his up & exchange

David, the Lou. is. Roman, Abolition

And David's heart. Rebecca P. Foster

To the glory of God.

What does this mean?

Our fundamental faith is not its rich means. We must have
reput on the young Japanese student.

So we like God -

In this sense we made a prediction.

How might we become like God.

1. By understanding them.
2. By doing what they do.
3. By obeying them - doing exactly as a part of the work.

Let us make this a basic man's purpose as to our own lives.

1. In the matter of Bible study and prayer.

2. Our reading and meditation.

3. The opportunity each in our own churches.

There and not here in the conference in the real world.

4. Our daily life and activity.

No worldly things.

6. few single principles.

1. The rules of exp. Reason.

2. Let us have our own books. - Robinson

3. We are to live Christ's life for them.

4. That means living in the vision of a prophet. Under this
and

The Ymca.

My experience and debt -

I know what it can do for me.

On this account & also of the success of its development, I consider that we have
waited too long for it here.

As providential growth.

Its inception. June, 1844

Its beginning here -

Its defined aim - Paris Declaration 1858 - The Ymca seeks to unite those young men
who regarding it as their God, are in a way ready with His Spirit, & to assist the
directors in their duties in this life & to assist the Ymca for the other
way of the home any way men.

In 1871 its branches it has run on.

Parent work - Bible Convention in Boston.

British Ymca. 1476 Assoc. Membership nearly 200000 Prof. 20000 Exp. 36

Quality of men in its service.

Dodge, Pease, McConville, Ames, Peaves.

The heart of the Ymca.

1. The great need for it.

The need in its organization - members, reputation

The need in its character.

To inculcate a wholesome view of mankind

To create a spirit of fellowship - Goodwill

To develop of body, & character & spirit

To guide, & sustain the intellectual life.

To the living life to it.

2. The question of the Assoc. refers to the need.

400 buildings

1. To furnish a place of meeting & association. Have place for them

2. To furnish a place for the workers.

From class level - down as seen in - New York

3. To care for the body.

Provides gymnasium - 600 - 12000 men

But more - it furnishes ideal standards.

1. in spirit, & morality.

2. in the body - physical & mental. Kant

4. Its education - intellectual interests

Library 675 - 32345 volumes. 418605 - down at 1901

Expenses 31000 - 85000 taken from

93, 15000 96, 25000 in. 10000 '03 30600

3. The Assoc. then attacks unity the great presence of our Ymca - to
win these & make them unique

4. I wish you to purp the next level + focus of the work.
of needs meeting were. 125 cases. 75% on ch. - ind. - freedom
and children - 9.6 cases. 44,500 members. 16,700 in first class
to help. - 98 letters

and raise road work.

How this connection - the as at houses
So, last. 62348 members - a pair in 4 years of 310.
as in 11. very 75% the mileage.

How the last things - Vandenberg, Roberts & Brown.
How these 50000 at reg. outgo as 30000 in the class
Any money. - 269 any part
and maybe 34 etc. + 67 above was added. 7000 members
from Gov. for Hunter, to the man

and boys

40000 boys - 1/2 from 12 to 17. Income \$22000 in 3 yrs

The unifying influence goes this in making an act. No class
from member types as types with it

Use this hierarchy to its original purpose.

The proposed aim.

What the end goal

Executive meeting 229000

The ch. by the free by the man

for directors

for service.

The business of such a few in the community.

But in this way unifying the flow of the church? Is it in the church

What it ought to be able to do

What it has done in many countries - Dr. Boomer at present

Bring the spiritual program - to nation tomorrow.

The Corner Stone Fact of the Student Union - the Duty given last year's student.

1. This is the original question now a change - not preparation in fact but how are they?
 how in fact the union probably
 and clearly - not the Virginia Board - the Executive of the Union.
 This will have done. Can't show the end for my hand!
2. The question is not an of technical opinion but of fact
 European. Young. Some. Some.
 how the union can be not so unique as to certain. "The Principles of the Union."
 The student's method. Can't count of the union.
3. Part of it seems a matter of opinion - even.
 We have got to think. Technical objection is my reply.
 1. All other men and a right other.
 2. So in this case - not help it.
 3. All men are a part of the union for. It is not necessary to do this. But also some are for a meeting outside of the fact.
 4. All things done that are not, by our mind and it. Printed - part 2 & 3 times 11/10/11.
 5. The first part of the union is a clear & definite. This is the
4. The last looks as the subject. hidden. clearly. Forst, Gov. Union.
5. outline the argument.
 1. the character
 Davis. Commission. University. Some. University.
 2. the teaching
 of fact & then of moral people & ideas
 3. the acts
 & the position influence. on individual, history.
6. help demands & hidden this.
 As well as this fact
 In our time and around this. The University. But also, the meaning of it.
 In our character & fact
 In this of a right time being done.
 In this of history & other things
 In fact, history. on historical means. But historical
 In fact, history. on historical means. But historical.
7. The D.C. Union - the on production & fact this.
 The fact. Part. Part. John.
8. The union's only know that fact is fact & also are this - do for the fact.

Ideals or attainments? The new commandment

"Mr. Roper's question: "Do you do it?" Ideal. "Also question: "Do it with what?" Or

The two corners open.

To govern our lives by our attainments or by our ideals.

The two types of men. "Be honest + if you can't, be as you can."
Seen in preachers.

This a great - radical distinction.

Chutz. a comparison. Jesus and We.

But I press it on our personal life. How wide up or down a living man?

Let us live for the ideal - not the life - as meat & man
Law - I follow you

Let us make this our guiding decision - Jesus & Carlyle & Emerson.

Let us not wonder a pin up if it seems far away.

Law - I have not attained. Not a wire but a ray of light.

Somewhat like to line paper something or beyond

"Puffin" - Paul's idea of perfection is a perfect light - style. men give up

It is only unintentionally that we realize our ideals and while we
style we may not know it but others see it
though.

Vacation - what will you do then? Take what comes a make what does come.

To ideal a the easy thing.

The Road to Gethsemane.

1. The most wonderful memorial in the world.
No age • profanity • extent. Muslim today
The celebration of the death of Jesus. "This do in remembrance of me."
The significance of the Kosher • Mosaic law. gethsemane - Event
Mohammed - Sanct
2. But it is not a memorial only. It is a testimony to a breaking
of great present truth - the communion of the Body of Christ.
You could sit down at this table of grace in a case like we have.
This is a real spiritual union.
No sense • distinction of spirits.
In this it holds the best for which the world is seeking.
No vague lying.
3. And also this is a prophecy.
In this 1921 it appears from an other memorial.
"Until He come."
Christ is coming again.
This is the prophetic word of the Church.
4. The spiritual significance of it all.
The remembrance of the Christ of history. His death.
The mystical union of all believers with His sacrifice within
The expectation of His appearing.

Personal Relation of the Teacher to Clt. - Praising & praising.
 aim grant & reward
 praise for more.

Why not?

- Because of the free field in Clt's
- Because of the relation of Clt. to the teacher
- Because of the object of the work

Because in above methods
 and praising with Clt are not

"But praising is a reward & praise is not" - not so
 what is it to be.

1. The teacher must know Clt. know p.c.

- (1) The teacher's eye of Clt.
 The inspiration - an un. mood/know it. to please man
- (2) The teacher hearing Clt.
 The teacher's hearing. The teacher's hearing.

2. The teacher must love Clt.

What I mean. Peter Carter, Maj. White, a Gordon
 The teacher's eye. The teacher's hearing.
 How well he acts. Think on him. Best of him.

3. The teacher must live Clt.

- The teacher's eye & the fact.
- The teacher's hearing. The teacher's hearing.
- The teacher's hearing. The teacher's hearing.

The fruits of such relation

1. Increase in sympathy. (A, G, H, M, P, R, S, T, U, V, W, X, Y, Z)
2. Effort - to be a part in the possibility of work. (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z)
3. Big achievement - also for Clt. from the teacher. (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z)
4. To work with the teacher - the spirit of unity & sincerity.
 (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z)

My talk at beginning of year - last May.
Then ditto essays. We have no sinners allowed.

I have no apology. Sin is a dreadful thing

We don't appreciate de baron.

One of our weaknesses today

Sin a real - momentary thing

Then have always sought to escape from its plect.

Just Rardough - Rewards.

David Webster - Suicide

Lord Macbeth - Macbeth

The non-christ. religion -

Use as you believe - can you this blood
Clean from my hands? No, my hands are rather
The punishment of sin in conscience
- ah, ah. Sacrifice.

Paul's great problem - Seeking right to answer.

The young student.

How dreary life would be without some hope or escape
here.

Over Khoyen

James Thompson "It's yesterday's tripet".

"O Brothers good lives! they are so brief;

a few short years must wing on a'ce relief;

Can we not leave these years of loving breath?

But if you would not this poor life breathe.

So, you are free to end it when you cease,

Without the pain of coughing y'ere death."

The gospel the precise answer to this longing & want of

the human soul. a note of hope

the answer to the Shepherd. Isa I, 18,

God forgive - Christ's message.

The great trusty joy of hope - J. H. S. 2x 0x5

How sin weighs on us - this is not true. It is our experience

1. as first before God.

2. as first against ourselves - our best selves - a war
& antagonism in us

3. as marrying & blurring our life

4. as the power of sin to us - disarming us to evil

Christ the adequate Savior

1. He meets & takes away our guilt before God.
2. He frees us from taking away seeds of prison.
at first
3. He can repair our legs & break it.
4. He delivers us from the power of sin.

Mother's tombstone "The blood of Jesus Christ!"

There the mighty messenger - "Believer" "Overcome".

He is the mighty Savior.

No sin too great for Him

No man too poor too far from Him or too long

He will release every man - He doth the

work - He last thing - "9009."

He does not demand more from us than we

can do.

We can save ourselves

No new resolutions, stopping of evil,

of respect, opinion of others, fear

we save us.

Only Christ can, & will if

1. We repent - borrow from Father
2. And believe - trust Him in loving faith
3. And try - in which He will work in us

The religious life of men.

Religion is not one fourth of a new department of life. Albrecht Kochen.

Religion is a reality.

Not a profession beyond experience or real desire & aspiration
P. Brooke, Moody, Coleridge.

1. Dangerous to preach as our own & with the face which only ex-
perience has a right to set teeth, we have heard only
from other, those only, on their testimony.
2. at the same time we must creep to nothing else more than
as have experienced. & may preach it with the force of
longer - of disinterested & non-bossation
we have a right, a duty to preach our ideals which we
have not attained but by, must be real ideals - that we
are striving toward.

Religion is a living thing

The old, modern grounds - to religion doctrine or life? Both
But in both it is alive & must grow. whatsa woman

In thought. No books. Bushnell his legs.

Read many books & good books
Pascal, Coleridge, Bushnell.

Think. Secure results. Manning's ideas & ^{Bushnell} Christ. O.K. in application
but a talk with men. Test by living

In vice.

No place of the vice in religion.

No element of division in life

Positiveness of thought & character.

Neither alone. need both.

In feeling

The place of the feelings.

their rights

as organs of knowledge!

as sources of atmosphere.

as a power in life & service.

The duty of obeying impulses.

Dry - no tears.

Wet - cold eye machines

Religion is a natural thing.

We have natural characteristics & feelings
noting faced a artificial.

Not a:

1. Linearity. Spencer

Turny back from religion

Subbed - In decent exposure

Mouth - "ha to a"

2. Truth acknowledgement of differences

Thomas Hob. Amer. Colon.

3. Proc of periodic

Local or custom. John Nelson

Caroly "Times at Times a"

4. Personal passion for work

Ord of St. Chertoplos

Keley "My new out other"

"I had a voice"

5. Passion for Christ.

How often. Medieval. Indian hemisphere

Living, professional etc see signatures to it. Clinical goals see. bearing

Religion is a supernatural thing.

Not to be, passed down into the secular world.

Don't be afraid of the divinity.

How maintain it?

By supernatural relationships

by divine vision & faith.

I Thes 4, 17 Repose - Pray. Jas 17 Reuse - Desy.

1. Objections to prayer.

Jacob immutability - Law.
Omniscience & benevolence

2. Encouragements to prayer.

II Chron. VII, 14 I King III, 5; Ps. LXXV, 24 Ps. L, 14
Matt 14, 7 & 11, 4, 8; Jns 14, 13. Jns I, 5. Rom VIII, 32

3. Prayers of the Bible.

Abraham - Angel of Samsou - death
Jacob - Peniel
Hannah - Samuel
Solom. Elijah - Rain. Fire
Daniel - Impion Daniel edict
II Kings 11, 14
Isaiah 38, 6.

Stephen Acts VII, 60, Stined.
Cornelius Acts X, 2, 4 - Peter
Paul & Silas Acts XVII, 25, Jail
James - Cuckoo's nest
Christ - Habit - Baptism, Goodfr. and 1. on Mt.
Gethsemane Luke 22, 41, 42, 43
Lord's prayer - Short - No pro. or no
On the cross.

4. Requisites of prayer.

1. Forgiveness - Moody's woman. New Zealand misery. Matt. 4, 23
2. Resolution - Peter's 4. Jacob and - 4. 3.
3. Union - Samsou's lock "Do not let me - churning" Matt 9 Denominations.
4. Faith - Rom. 1, 17 [Bible] "I believe" - Matt XXII, 20 Jns. I, 5-8 Acts. Parnison
5. Perseverance "Runaway running" Psa 22, 11, I Chron. 17
6. Submission - Elijah's purple tree. Paul's thorn. Moses' staff
7. Petition - x1, 24. "Ask for something" legislators. "Repent thy." "Mother's boys"
8. Consecration - c self sacrifice
9. Perseverance - Jews Christ blood sweat. Paul's thorn. Elijah.

5. Power of prayer.

Answers sure. May not get what we want. "For Charles's sake".
For souls - stammering blacksmith
Hudson Taylor. blind at sea. money. 100 men
Loved ones - Mother in Crown. deceiving coast.
Sickness. James V, 14

6. Our neglect of prayer

Connected with our neglect of the Bible. Jns. XV, 7.
leads to hypocritical prayers. Psa 117
"Practice" - Rustled Key - Runner - Training - Jacob, Ed. 11.
Lose the spirit of prayer. - Prayer would men Ordained
Plead the promise - wicked one, Church, the other. "Checks. norms"
Lose the blessings of prayer. Mal. III, 10
Sustains E. on ...
The garden of the Lord & its fruit - neglected

Encouragements

II Chron. vii, 14 "If my people which are called by my name, shall humil themselves, and pray and seek my face, & turn from their wicked ways then will I hear from heaven."

I Thim III, 5 "And God said (to Solomon) Ask what I shall give thee

Da Lxv, 24 "and it shall come to pass that before they call I will answer; and while they are yet speaking I will hear."

Psa. L, 14, 15, "Offer unto God thanksgiving, & pay thy vows unto the Lord high, and cast upon him in the day of trouble I will deliver thee & thou shalt glorify him"

Matte vii, 7, 8 "Ask and it shall be given you; seek & ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; & he that knocketh, knocketh; & to him that knocketh it shall be opened."

John xiv, 13, "And whatsoever ye shall ask in my name that will I do."

Rom. viii, 32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him ^{also} give us all things"

James I, 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, & upbraideth not: and it shall be given him: but let him ask in faith, without doubting."

Matte. v, 23, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar & go thy way; first be reconciled to thy brother & then come & offer thy gift."

Matte. xvii, 20 "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove thee hence, & thou shalt remove."

Mark xi, 24 "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, & ye shall have them."

John xv, 7 "If ye abide in me & my words abide in you, ye shall ask what ye will & it shall be done unto you."

4. The American character.

& London

What it is like.

13th of the 19th century. In contrast. That is the

the freedom for the first time.

The great party of the 19th century. - Voltaire. Diderot.

Thomas Paine

The church preached no more - Erasmus, etc.

but by but man miracle is what we want

Study in water that

The great need for a return to church "Back to church" by "On to
church!" The Protestantism of the 18th century.

We are used to the philosophy of the 18th century.

is it is not

But it is not the same for it. No know.

No liberty here but ~~no~~ logic reference to

That is the

In this period the church must go out of the house.

How do you see the way.

drives' minds at W. Paine

The place of prayer with regard to Experience & Movement.
The Ecclesiastical way The Educational way
The Lit. the M. Protestant

We need to get back of men & faith & publicity to God
The great need of our day.

We have done the wrong thing - because
that today the more you get & Martin Luther

The practical utility & necessity of prayer.

20 provides direction.

20 sees for the certain good which to flourish can see for.

20 helps to direct

We have the example of Julian - How we deal with the Holy Spirit - We have seen our own conduct
What prayer do for them. Venerable. Humbled. Sings and life.
What else it filled in the life
What do forget about it

Prayer is a discipline, & not a character

As an act, to obey & what we ask

As an act, to obey as we should know.

The meaning, according to prayer

It is a life, & just

God's work & grace The more I know about it the more I love it!

Bona - Julian see Thomas & Julian

The great need for prayer in our Christian society

Consider again prayer

Res x v t

1. The ...
2. ...
3. ...
4. ...
5. ...
6. ...
7. ...
8. ...
9. ...
10. ...

The ...

2. ...
3. ...

In ...

4. ...
5. ...
6. ...

7. ...

8. ...
9. ...
10. ...

q. ...

11. ...
12. ...
13. ...

14. ...
15. ...
16. ...

17. ...
18. ...
19. ...
20. ...

God's relation to human affairs.

He would His, not let out.

Therefore we pray to Him for

835 833
491 '832
930

1. Nations other rulers,

G.B. France, Germany, Spain, Italy,
Austria, Turkey, Egypt, Mexico, Brazil
Japan.

2. National righteousness

France & Mod. Spain
England & Venezuela.

China

3. Putting away wrong traffic

Opium in Africa
Opium in China & India
guns on the South Sea.

4. Religious liberty

Austria, American States.
Arabia & Persia.
South America

How answer our prayer.

1. Form right opinion & maintain them.

Pastor or war.

Ugden - Judge Fay, Howard

2. Preserve life.

Staliness & integrity

3. Prayer.

Memorial near the crossed highways: for God to God

The joys of the Christian life

Enjoy of conscious freedom
Doubts as to future.

Strength & superiority ^{in the world}
in satisfaction of his physical, I can. ^{has been effectively}

Power over sin
I am your master ^{before both making in me.}

Safety, one feeling dry a storm in a good hour.
"The storm may roar about me"

abundance.
How are put our hands on our pocket books, on being rich

friendship
No handouts please. 'As we could hand out of help
than the few choice flowers'

Art, an education

Topics - one gets forward words = grace = joy

The way ahead.

No godhead.

Why - of our own experience.

The world gives us at least one material place - we are freed from our
straints - the sense of being out of place or out of harmony with our
environment.

Why I am now good things coming

There are free of the picture a glimpse that it may bring.

The fruit of the disciple becomes a friendship.

A growth - renewed relations - lost steps.

Meaning of this friendship of Jesus.

Martyr's blood.

Simplicity of their faith - objections - all rec.

Meaning of it for Jesus.

Just friends Psa. LXXXIII, 24 LXXXIV, 17
Just friends Psa. LXXXV, 1-3.
Sacrificed. Rom. V, 8. Crucified.

Results of this friendship.

1. Keeps us. Slogans - Pleasant.
2. Makes us money. Luke 17. Ben Hur. Christ.
3. Changes character. ^{the} Matt. 21, 27; John. 14, 18.
4. Gives life. Jno. X, 10. N.E. hills.
5. Writes our names down in the Book of life. Luke 10, 20. Heb. 11, 23.
 - a. Great revelations - let thoughts & deeds. Mysteries. Rewards.
How serious to the thief!
 - b. Great meetings.
Divine, historic, angelic. Jesus. Motherless dead.
 - c. Great separations

Everlasting forever!

Are you making his friendship now. Delia & Agrippa.

Write - Jno. McIndoch.

Murders.

Dead on the door step of Home. - Almost but lost.

Harvest past - Summer ended.

Invitation of his love - "Mother you have come!"

Vision - I feel how far the heart wants - and Peter says

The eye sees what it has the power of seeing.

The Philosophy of Jesus is 'dear

Color blindness

Providence

How can you conceive of a color blind man of his era?

Goodness.

Eye alone has than ~~vision~~ see.

Max. greatness from David - to, he, is.

May at South Peter & Peter on Tuberos ~~just~~ 1.

The fire in heart shows to God.

God's light in the heart, was great

Except a man to turn again - he can not see. Lawrence

What are the responsibilities for?

Living up to our light & being the right light.

In no old woods but clearing
New kind of nothing done
But kind of low & noisy
The heavy weight come.

Our confidants

Subjects of the text:

1. How do you see the world as a man know any difference - "Allies to see you have a mind to."
2. How do you see the world as a man of the highest ability.
 (a) They see cause to see of us.

Cheating

1. Not allowed in eth. to cheat, etc.
2. Dispute at end of discipline
3. Dispute for dishonesty in team.

4. No spirit of giving.

Gambling & Betting

1. Not fair to win. *1. Books. Not allowed*
2. " " to lose. *Not in court.*
3. " " to play. *See below*

1. Discretion.

Drinking - by opinion.

1. Not allowed in team
2. Control of unity.
3. Make men spirit elsewhere.

4. Help to cope of weakness - *Grant. W. H. H. H.*
5. Dispute in. *England. How Wright*

Drinking

1. Not good for the day of strain. *McLennan*
2. *Get the man. in any way. R. H.*
3. *Helping of drinks. Dr. H.*

5. No number of drinks
2. *Tells the truth. - Dr. H.*

Discretion

1. Not fair to the job as to many. - *discreet.*
2. Not fair to the public. - *low price. handle.*
3. Not fair to society. - *J. America.*
3. Not fair to our own. - *discreet.*

Can or not to give!

5. Not fair to the staff/fruit

Drinking in decision

1. No just decision.
3. *Discreet now. - This is doubt, our need.*
2. *Deal with drinks.*

How is the time to take a stand
 before the air starts.
 You know the truth.

Pleasure to be here

1. Because of summer of 1891
2. On love of Penna
3. The purpose of this evening -
 - a. On account of the success of the project
 - b. High memory.

What a great thing for the boys & young men this M. C.

The old & new conception of manhood

Not a substitute for education

The reason, since here, J. B. Taylor, representative speaker.

The central idea in such an occasion - What is the American principle of a right life.

For this we turn to Christ.

"The Rule of the Royal Life."

Introd.

It is a main business to do God's will.

And that to be afraid.

But we may say that this sounds too heroic and far away
not to.

1. The rule of God is near to men.

Human, here, here

And the thing that give meaning, order to common
life. Course in history

2. It is the high principle for the boys & young men of this
place. of High life. The two letters

3. And a word to the older men

Your duty to this institution. Give now.

The aim and spirit of your life. By discipline

North Pied.

The Student Movement

Its origin.

The Haystack.

Philosophical Society

The Inter-Collegiate Movement.

The origin of the North Pied Conference. Mr. Wood's proposal

at Sherman in 1886.

The Yorktown Conf. in 1893.

The present arrangement. - July 8th - 15th

1. The place. - Chambers. Round Top.

2. The fellowship.

In the main say W. S. Hood. University.

The dates - that 4th of July.

Your meet of this. The hi among several files.

3. The character of the conference. Am. & Eur.

4. Their influence.

1. The supremacy of the spiritual.

The first experience. '87.

2. The naturalness of religion.

3. The joy of sincere religious life. - Coates House.

4. The reality of Christ and fellowship with Him.

5. The help of the Bible. That preaches!

6. The lesson of the real use of life. Round Top

5. Their relation to the vocation.

6. Their relation to life.

7. The power & responsibility of students.

Our duty to renew the world and the concord.

The deterioration of men
Skin, Food, Dressing, Customs, Institutions

less than the communities
on heat, common interests, common physical conditions, and
these increasing year by year. Sueton

But Christy the great unifying force.

He unity of the hands of Christy.

Proving itself of Christy unity.

Not formal - like teacher - but in Christ real - on God.

John's presence reveals the signs of life unity - real - wooden leg!

1. Hoyle's

for Christy's purpose

Christy's - some from sin into holiness

It came to cost him.

As meant to separate from sin - a few like people
lost object.

2. George

George has - some power in Christy's. Christy's

But in life - service

No fear - when need us fear?

3. Service.

What then is to be done.

a part of each member's position - in body.

Responsibility - equal.

What can be done - in 16 yrs. too men to see in his

great, speak!

Two years more off. a day, peace.

4. Home.

Home - no hot - must forgive as slow & measure

to each camp.

In our hands - "this & right way".

The power of our ability.

was in his. with its sense of brotherhood.

Meeting from home.

Power of God's life - Only advancing power.

Does suggest in Jesus' return.

Mountains:

History

Description.

Methods:

- Moody
- Invitations
- Blackboard.
- Pen
- Lectures
- Brotherly love.

Aims. "Assurance"
 Pro-End.

"To do the will of God."
 1 Cor. XV

Teaching:

- Assurance
- Daily
- Prayer, after 7 hrs.
- Temperance
- Bible Study James.
- Peter
- 10 Metaphors
- 2 Kings, Elijah { Big. of 4 Gospels } Pro + Do
- Clark { Inscr. on Cross } extremes } as with
- 1 base testimony of Temp. balance } as with
- Ex. xx + III } as with
- Job.
- Philippian - Ecce diis obsequio.
- at Simon's Song-End.
- Bible Doctrines
- Sanctification +
- Pre-millennialism.
- Infidelity - Strong + Hoelings.
- Holy Spirit. Rom IX.

Results:

Holy ghost
"Learn of me"

Love.

Kochfeld. 2 Kings xx, 28

Plan - Jidi school. Texts.

History of the meetings.

Character of the gathering - finances.

College men
Britishers & others Baron Von Kersch.
Japanese - Doyt
Witnesses - Marashian

Meetings

Bible - Instruction, training of students
association method, spirit

Regular.

Moody, James, Gordon, Baldwin
Duttons, Doel, Nelson, Hoge, Harper, Spurgeon

Dancing, Towns, camp, Ocell, the sermon.

Teachers.

Object - to strengthen, to counsel, to sanctify

Character - Christ, Bible, Ministry.

Consecration - Holy Ghost - Holiness

Delegation pray meetings.

Activities

afternoon - games - tug of war

Fourth of July - afternoon school

Japanese at Marguerite.

Evening celebration.

Missionary Meetings. In the hall

movement.

Character of meeting. - P. ... New volume
Red & S.

Kochfeld money meeting

Japanese meeting "Make Jesus King" - 500

Money for B.S.

Interesting features.

New York book sold.

Eastman - Indian

Brophy.

Bushie Mrs. ...

Mishima - Kawaguchi.

Daily & his money

Lesson.

Moody's Bible

Prayer

Holy Ghost work

Second.

1. Social confusion - labor shortage
2. Political deterioration & corruption
3. Financial impudence - gambling
4. Public opinion
5. Intemperance
6. The Sabbath School.

Organ - Holiness - impartial - agree - but necessary.
Impedance

Need of work here
young men - Value group over Niagara on fire.

Public Schools - Godless.

Increase of crime

Method.

Hard to have - Influence. Gypsy.

Persistent - Discouragements - Noah Moody

Loving - Young lady & ragged boy.

Object.

Christ lived & recommended

Bible Study.

Souls saved - Moody's shoes & coat.

Work - Ferguson's Elephant & Eggs

Enthusiasm. - Year Dead in earnest Justice, Brachet

Deff.

Gambardi - Judge Tucker.

King general.

Man overboard.

Dear John

1. Dear. how much money. ...
2. How can I ...
3. I have ...
4. ...
5. ...
6. The ...

Student Volunteer Movement for Foreign Missions, 50 East 70th Street, New York City.

Executive Committee.

- JOHN R. MOTT, INTER-COLLEGIATE Y. M. C. A.
- MISS NETTIE DUNN, INTER-COLLEGIATE Y. W. C. A.
- R. P. WILDER, AMERICAN INTER-SEM. MISSIONS ALLIANCE, AND CANADIAN INTER-COLLEGIATE MISSIONARY ALLIANCE.
- ROBERT E. SPEER, TRAVELING.
- WALTER J. CLARK, RECORDING.
- WILLIAM H. HANNUM, CORRESPONDING.

Secretaries.

Opportunity

Teacher able

Teacher asking - demand.

Crisis

Need !! -

Condition

Reply - response

Work at home!

Progress

Success!

Also needs needed. - Methods.

Objections to going

Case for men.

Money.

Progr.

Basic Commands.

Responsibility!

Movement.!

Mixing

and this coming.

His day

4th meaning

Peace & War

4th meaning

The Old die

Living

Pensions

Also a day

Deal

The Age of Renewance

Prayer & Consecration

Time Element

National Resource

National Periods

Immigration

Immigration

Socialism

Interference with of weekly

Curse

Waste -

Drainage from serpent of the hills

Concomitantly

Injure public health

Causes crime Shame 'Pity' etc.

Weakens state

Useless as medicine

Statistical effects \$16.

Curse

goshes

Legislation

Necessity

High license - Local Option.

1. Failure

2. State the unit of sovereignty

3. Break educational base of law

4. Prohibition must be general.

Prohibition

Pre-emptive

Notus as

Prohibito added to radio

Cocacola.

"Money in it"

City & Negro

Political conditions

Civic service reform. Dummer. Boy of Napoleon

Condition of laboring classes - Coal regions
Bushman & ladder.

Agnosance of liberty & state

Education & freedom

People & Location.

Need of statesmen.

Independence in politics. Honduras.

The Responsibility of Citizenship. Luchette

Our place in the world. Topolona & Reynolds

Co's song.

Patrician "Break cocoranty over wheels".

Religion & liberty.

Webster & Uligor.

Responsibility to god - Shep presence

Morality & government

The Seven Aspects of the Parable of the Unforgiving Servant.

The Third Parable. - Characters

Limitations on the parable. Atonement absent.

Spirit not spoken of. Except.

1. The Dinner's part. vs. 12-21.

1. His sin 11-13

1. Unkind
2. Ungrateful
3. Separating

2. His wretchedness 14-16

How caused? By his sin.

1. Humbling
2. Degradation - King's son.
3. Unbelieving, would never help
4. Maddening

3. His penitence 17-20

1. He bowed on the father's mercy. Justice reports. - Jesus
2. He decided to return - Repentance.
3. To confess.
4. To ask a low place.

And he arose & came.

2. The Father's part.

1. He was waiting - with pardon.
2. He then confessed & pleaded
3. He finally forgives:

Restores - in spite of his character. Backbited
Rejoices.

Lesson

1. Sin is separation, deterioration, death. Prov. VIII, 36
2. Pardon ready on repentance faith. No Christ - this is a sin. Best answer.
3. The sinner ignorant of the pardon. Goes - glad tidings.

Math XI.

Com learn

1. Do doves ~~the~~ Ins.

Wofssoul in has circumetans Inoia pnia

3 20 persons with dark future Ins. Blueheads.

Bill command.

Three needs.

Five children. Indian under.

Members of a group to Christ
The sense of being an advocate & witness
for Christ.

Go with a sense of ambassadorship.
Speak with Christ in beginning & that's out.
Refer to & point by Christ.
Keep the glory & praise to Him at the end.

I want to recommend my Master to you.

The man of sorrows.

I What think ye of Him. Matt. XXII, 42

Is He the son of God or not!

1 Teaching - Jno. VII, 46. "Do & teach".

2. Works. Matt. XI, 5

3. Life

Care about little things - Pharisee

Patience & love - Peter, Thomas,

Love he inspired. Mary. Disciples, Joseph this body

Time see marked out, Jno. IX, 4.

4. Testimony. Blind Pharisee. Thief. Thomas Paul.
Devils Pilate. Antiochus Peter

2. What will ye do with Him? Matt. XXVII, 22

1. Neglect. Heb. II, 3.

This he suffered - David's anguish

Edomites - too bad. Hypocrites

2. Reject.

Amulation declined

This he did. Judas, Caeson, David etc. John's words.

Not to night. Pearl. "Not far"

3. Revile.

Those who passed by. Warren & Agnostics

4. Crucify.

Peter's visit from Paul. Jerusalem Golgotha.
Bethany. Bethlehem
Arimat

5. Accept & love Him. "Amulation accepted"

Laddie. Passion Plant

The faith of the Disciples a friendship.

Thus a growth - Revealed relations.

The last supper.

Meaning of this friendship

Christ made - no slaves

Changed character of belief - Safer than Intellectual belief
Now privilege or law - hindrance.

Three steps

Meaning of it for Christ

Jesus' words: P. XVIII, 24 : XVII, 17

Jesus' words Jno xv, 13. Luke xii 4

Sacrificed. Rom. v, 8. "Crucified."

Job's boots

Obstacles.

Self - Rom. VIII, 7

Worries - "Dearest thou" "It passeth away" Jas 10, 4.

Friends Christ

Duty - Luke xvii, 10 "My son, March on to duty" - Mary Martha

Our unwatchfulness - His suffering. Matt. xxvii, 14. Ho

Results of this friendship

Softens our lives - Pluckett. we need it. Daily 'Took prayers.'

Instills for souls - Passion. Clarkson.

Makes us manly Luke 1x, 56-62. Jno x. 10. Bentham.

Purposefulness. Faith. Love. Earnestness.

Change character. "I love" - Moses Job. xii, 27. II Cor III, 18 Sauffer
his boy. Power of Christ died

Manifests human friendship.

Jno M^cCulloch

The imitation of his love

Whether you have come.

Broader's Prayer

Stokes - Understand art of mechanics but not of the principle of
mechanics

The Miller principle

What it is

The release of energy

That helps S.H. Co. - Appeal to disinterested Coe

Invented as he did it not
but so loved his theory - Mrs. Gibson

The objections to the

1. "The idea that the batteries are not sound since he lost strength
is obscured
So is the idea of salvation as actual the H. Miller Gibson
for Carlos Rodriguez - Alexander."

2. The present education of the world better mediated the success of
father.
Lecture from a divine spirit.

3. Good missions are practically minor & of a kind.

1. They are destructive to what is old & innocent
See the Chinese sign & Dante's photograph

2. The mission as of a mission, requires, indeed, to
be based on Graham et al.

No religion permit for one day more, must
be as his modern ^{Heart}

So days a respect of holy duties

Not claim rigid from other day.

Procrustes

700 day

modern

1 No work

2 No water

No religion type left by adding the points on which he day
is claimed by the idea of how it should be observed
grounds

1 The sacred ground religion matters

2 The duty of worship as part of it.

How

1 By meeting to the higher matters
than church, etc

2 By way to day for God, not for his presence

More faith & days & practices in perspective
The old Sabbath laws have been say so it didn't fit in
for some I did overhauled.

Must be further help

Revive the uses of great

by provided to for children

And our example says:

1. The high rigidity of spirit of thing before in creation
demands

2. The inside rigidity of help for the day.

3. The over 11 God & help for the worship

whereby the last day is the foundation

Christian Association Work in Colleges.

Diff from general work.

In close organ. In their experiments - needs.
Same in simplicity of the Gospel. diff. complexity

Characteristics

1. Has raised standard of life. Cont. stand. Pers low
2. Has drawn best men together.
3. Has united college

Aim.

1. To increase life of men. abundantly. Jno 7, 10, 6, 21, 25; Jno 4, 20
2. To strengthen character - Disciples
3. To deepen faith
- + To increase love - body
5. To remove doubt. Many, Stuckenberg.

Methods.

1. By life of other men raised, lived in Bible in Jno 2, 11; Jno 4, 20 - "bound out".
2. By words - Jalmont. Master words - Peter.
3. Show men Jesus - "Come & see".

Requirements

1. Depth of personal life know God. Disciples. "Illuminated" girl
2. His own word. Psa. 5, 2. Jns
3. Spirit of prayer - abed. It at one to him.
4. Indwelling power. Independence. Peter's word. Jno. 4, 39
5. The Passion. Clarkson.
No outward - one at a time. Hospitality
S.O.O. Vinyard. Prof.

Must get down. Agency.

The Inspiration.

Christ - woman's touch.
Breathed on them.

Three great questions.

Prophecy

Three Crises

Blackboard. Treasure - heart

Heaven. - In a place somewhere.

Inheritance I Pet. I, 4

Garner Matt. III, 12

Kingdom Eph. I, 5. Matt. XXIII, 1-4 Luke XXIII, 42

Rest. Heb. IV, 9. Rev. XIV, 13. Isa. XI, 10. XIV, 3 Oh! that I had wings.

Poor souls at rest - Eng. process. Bib. Paul

Dennison's poem

Country - Heb. XI, 16 Strangers & Pilgrims.

House - Jno. XIV, 2. Eph. III, 15. Home - Bowen. Here! Here!

Sense of Heaven very near - Stillness.

Homeward bound. Cliffs of Dover.

How our names written there. Luke X, 20. Great reward. Heb. XI, 23

Different from our record. Chinese books. Important. Rev. XX, 15; XXI, 27.

Friends. Children. Dying - Consumptive mother.

The Judgment Throne.

1. Revelations - Rev. XXI, 2-5. XXI, 21-26.

The City - How glorious to the Thief. Christ song Job. XI, 10.

Thoughts & deeds Luke XXI, 2, 3. Matt. XXI, 26

Mysteries I Cor. II, 9. Mark. IV, 11

Reward. Matt. V, 12. I Pet. I, 4. Renewal of life.

2. Meetings. Rev. VII, 9.

Friends. Woodruff's boy I Thes. IV, 17.

Revelations

Angels Matt. XXIV, 36. The Saints

Jesus - As Stephen saw him Acts I, III. Heb. XII, 24. Phil. I, 23. Jno. XI, 26.

Murderer dies. 500 yrs. look.

3. Separations Jas. V, 21. Eph. IV, 5. Rev. XXI, 15. Luke XXI, 26.

Forum. Electing Barnabas. Matt. XXV, 46. Ecc. III, 14

Begin heaven her tonight. little way. Child of the Derryman

Prepare for Mr. Thatt.

2. Report from each Committee
1. Present condition of school & work.
3. What ought each Com. to do - its ideal.
4. A task from me

Can't emphasize too often the plastic opportunity of these times
Our great opportunity for remodeling men.

This is the one thing worth fighting.

John B. Buppington. Cook of Gen. Dyer's

Each one of us can see the opportunity -

By negative disapprobation of all wrong.

By high positive words. as ours is life
Direct influence. Eat truth.

The tremendous influence of Gait's propaganda for right & truth
"Hear us this": Mammocanda.

Let each one ask "What can I do?" "What help?"

What is Liberty.

are the Liberty.

No Law or the State

Liberty is

1. An intellectual education

No power given

Inequality

Law.

No Law

2. A moral ideal

Utilitarianism

3. A living power

Justice

Liberty is the

4. A glorious hope

Reunion with the dead and

our departed generations.

Transition a time
of things
of evolution

Two its new temptations & opportunities
pain & gain.

1. To cheat - favors means &
power for
but right

2. To gamble.
no regret to spend so
" " " gain so.

3. To drink.
No words yet
No funds yet
No brains yet

4. Integrity

1. Basic temptations. How to come
2. Prevalence & consequences of them
3. How it goes?
4. Dishonorable consequences
5. The men who are tempted - How to avoid
6. How avoid.

5. To find & compare. How to

Can glorify in job comparison
Dull show of sound young
of men?
By.

Find the dead man. Do it not for the spirit
but cut the time.

The manifestation of love.

The transfiguration of love.

Its influence on character of the lover

The source, springs, roots of love

The motives of love

The limits of love

The requirements of love

The possibility of such love - Observed. Kropotkin.

God's love

The unchangeableness of love.

States

The objects of love

Person, qualities, things,

Having the beloved
Lippa Bauer

Love & friendship - H. Brock. Dr. Drummond.

Love in the Bible

Love in all languages
and in all ages

Love and life.

Love and death

The counterpart of love

The strength of love

The swiftness of love.

Love & divorce - Thompson - "Divine Order"

The origin, birth of love.

Love & service

Love & war.

War - "The War"

Love in all religions.

The universalism of love. Mexico man.

The unconsciousness of love - Kropotkin's observation

The constraint of love - "I love that vice but let me go."

Y.M.C.A. Home Dinner

1. Restiveness at the optative general movements - great desire for more initiative, earnest, applying work.
2. The need of the highest moral & religious use of human intelligence.
Daniel Aldrich.
3. The openness & religious accessibility of men. The new movement of apparently non-religious men has a religious background or memory. Crocker.
4. What we need in (1) religious concept. Given because it is not the fear; it is that we have not the right, intellectual basis.
 - (2) adaptiveness. Meeting men on their ground. Dea Crawford.
George Brown
 - (3) & real love for man... the private heart.
5. And the next year doing our best in as well as for the church. You can have a man looking for him what ought to be done through him.
I.S.B. this misunderstanding of men.
6. The great need - action. Crawford as act - "Good doers do." Let us do now. Psychological by = the experience of Deitzberg.

Opening of the day - 1923.

The day appeals more to us, as parents.

And few days make a deeper impression on the students.

We can pray with joy & hope. No earnestly some of you need.

The special helpfulness of the 2nd day schools. The headmaster.

But the high school problem is harder one

The facts about the College Education.

The real require & principle are gone

The student won do it themselves.

The education needs are proper

On our down-fld.

God has: 1878 ad. 29300 ad.

1. It is the first of first requirement. No prohibition for food or drink.

2. It is the most modifiable today - all plastic.

3. It is now and ever in a transition time. Wholly new.

4. We must look to it for later leadership. Fact is the reality.

We must have a wider outlook

The immediate education.

The education in China

The new life stirring throughout India & all of Asia.

Almost persuaded

The scene - Acts XXVI, 28

The preacher - Paul - living power.

No "abstract"

The audience

Felix Acts XXIV, 25

Young man Matt. XIX, 6. Sum. or Mt. Police. Centurion

Ten lepers.

To be persuaded - large class - even of Christians.

1. Terror. Paul's way.

of the Lord & here - "Diaci"

Oh my friends. O thou unrepentant!

2. Love. "Diaci" in Greek

On the act of decision

After evidence - witness of the Spirit. Not being - It, great act.

a. How is God's time II Cor. VI, 2. Heb. III, 15. Jer. I, 4.

He has done as he can. What more? "Sinner"

b. How or never. Rom. XV, 33. Jer. XIII, 16; Luke XIV, 17. "Diaci" strictly

c. Tomorrow may never be. Prov. XXVII, 1. Jas. IV, 13, 14.

d. Jesus present by Isa. LV, 6. Matt. VI, 33, "Pastors Flood."

e. Dread - Fear. On manly act of choice. Parable. Josh. XXIV, 15

The great struggle.

Cross Roads. Almost - but lost. Jer. XI, 35

and saved Rom. X, 9.

Bigger & day in dark precipice

Harvest field - Harvest ended.

The Love of God: Rom. VIII, 39

Living.

God is love & spirit light, life

Moody's Fishman.

God's hatred again comes w/ the love of us.

Sweetness of this love. - o 9 love.

not a thing to be deeply speculated about - a living & sanctified people loved.

Passeth Knowledge. Eph. III, 18-19.

The French Archbishop. - Cross.

Jesus loves me!

1. Great. Eph. II, 4. (Mother's love.)

John's son. Da. xxxviii, 17. Most woman. Mother ship. The trouble her.

2. Abiding. Zeph. III, 17. Jno. xv, 10. I Jno. II, 28. More precious & great - II.

Old ones - Luke xxiv, 29. Always a watchful eye

3. Unchangeable. Jno. xiii, 1

Different from our friendships. Jno. xv, 10.

Galatians 14, 5, 7, v, 1.

Jno. xvii, 23 and Jno. xvi, 27. guided to B. not to Christ

Peter. Luke xxii, 32: Lazarus. Jno. xi, 36; Apostles Jno. xiii, 1, 34.

John - Jno. xiii, 23. Youngman. Jno. James. Martha.

4. Unfailing. - Covers all.

1. God's giving Christ. - Da. xlvi, 4; Lxviii, 9. I Jno. III, 16

Abraham & Isaac. David & Solomon. Jno. III, 16 I Jno. IV, 4, 10; Rom. v, 8.

2. Christ's final coming. Matt. xxviii, 11-13. Phil. II, 8. - even unto death

3. His suffering & death. Gethsemane. Indignation, Calvary, vs. temptation. Despatched Saint

Surgeon's death. Matt. xxviii, 14.

Joseph xxviii, 57-60. Certain women Luke xxiii, 28

Pauline Luke v, 47. Thomas Jno. xi, 16

Peter Jno. xxi, 15-17. Mary. Jno. xx, 11.

4. Embracing. Da. xlix, 15, 16. Jno. xxxi, 3.

He yearns to draw us to Him tonight. 20. xi, 4.

I Jno. IV, 19. Jesus's son. Rev. I, 5. Dorset - Stone & He take us

London. Cuban flag. March - Cavalry of Love. "I have no man"

Gospel of Good News:

The preacher. The people wanted it. Prov. XXV, 25; Luke VIII, 1; A.B. 200; 2
Angels song. Has always been good tidings.

1. Office & place for us there -

2. Pardon.

Father & Son. California
Prairie fire.

3. Peace. Luke II, 10, 14. Eph. VI, 15

of mind. 9 yrs. In Jan

4. Reconciliation Eph. II, 16. Col. I, 21

Be yr reconciled

5. Strength & Power. Eph. I, 19. II Cor. XII, 8.

Our associates

Dead in earnest. 9th century Captain.

6. Hope. Col. I, 23. & Salvation - life in a book - depend on Willson

Heaven.

Mr. Read father!

Justly hearing. Membership

What must I do to get there Act. XVI, 30. Talk them.

Objections - Don't believe x. I.S. Teacher. Ohio Penitentiary.

Presents mainly ambitions. - Manifest of Christ.

Some other day - almost persuaded. Dead at Home. Pearl.

For Christians. a Gospel of intense activity

lost: lost: lost:

Empty handed.

of death consecration - Pledge. St. Patrick's system. Jesus only.

Haanington

Go in as together to see the King

Mordor's by - I do take the chance.

Christ all and in all. Col I, 14

The long night of the day getting coming. Vision, Andrew.
What he was to deliver over

Analogies under which he is set forth

- Heart of God. Jno. I, 29 Postal Comb. Maria Kib. Jno. 7 removals.
- This + branches Jno. 14, 1. Dependence on his growth + bond.
- Corros - stone. Eph. II, 20
- Body. Eph. 14, 15-16
- From. Eph. v 25 - same things.

What he is to us.

1. Savior - Jesus. Angels. Luke XIX, 10
 Three ways of knowing people
 What's-way Savior - Heb. VIII, 25. Jude 24, 25. "Familiar". I Jno. 11, 14
 The Via - Sacra. - On Calvary. I Pet. II, 24. Blood of his Cross.

2. Prophet. Luke XIX, 41-44. Too late
 Priest. Heb II, 1, 2. II, 15-16. II, 18
 King. Jno. XIX, 19. xviii, 36, 37. Mat. xxv, 34.

3. Example. I Pet. I, 15. Where you get down?

4. Guide. Jno. X, 3, 4. -
 Way. - wilderness - Horn's two ways. The death way.
 Light. - "Brighter, higher up." If any man have not the Spirit.

5. Life. Jno. X, 10. Jno. 7, 6. Jno. XI, 25, X, 28. XIV, 19; Jno. II, 20. Col. III, 3. 4
 N. E. Hills. - from a Death. Jap. record.
 Water of life Jno. 14, 14; VII, 37
 Bread of life Jno. VI, 48-50. Eze. XLV, 15

6. Shepherd. - Keeper - He that knoweth his own. *He would not come unless he*
 Chief. I Pet. v, 4
 Great Mic. v, 4 Jer. 23, 20
 Good Jno. X, 11. Sa. XL, 11
 He knows our infirmities. We know his voice

7. Sympathizer. Matt. X, 20. On Calvary. - Bethany. Jno's doubts.
 Three views. Jerusalem

Chas + Father's Voice - Healer voice of Jesus.

Anno Erskine

Promised of the Spirit

Mo. this prophecy Jno. 1, 20. Luke 11, 16.

The O. T. prophecies

Isa. xxii, 15, XLIV, 3. LIX, 21

Jech. xii, 10. Jere. ii, 28

Ezek. xxxvii, 27. xxxviii, 14; xxxix, 14, 26

N. T. fulfillings.

Jno. xiv, 16. xvi, 7. Luke xxiv, 49

Acts I, 7, 8.

The Fulfillment

The waiting

The answer.

His Character

Personal

Equals with God. Acts 4, 3, 4. In work.

Creator - Jno. I, 26, 27. Job. xxxiii, 4. He is here now!

Work.

1. Change character II Cor. iii, 18. Scepter

New birth - Jno. iii, 5, 6.

2. Comforter. Jno. xv, 26, xiv, 26 To explain

John's joy Rom. xv, 17. I Thess. I, 6. Song. iv, 16

Edifies Church. Act. ix, 31. Heb. vi, 1.

Leads believers Eph. i, 13. iv, 30. Phil. i, 6; II Tim. I, 12.

3. Teacher

Pray for Him Eph. I, 16, 17

What He reveals I Cor. II 9, 10. Things of God

about our minds - reveals our hearts.

The things of Christ. - Disrupts apart with them

Zealously Jno. xv, 14. I Pet. i, 11, Jno. xv, 26.

Father's Spirit

Can we have them today? Rom. VIII, 9
Pentecost. Peter John, Caracra. de baptisimo
Jno VII, 34. The barrier.
Pray & seek Act II, 4, IV, 31
David Psa L, 11, 12
Reho XI, 13.

Provides us with
Jno Eph. IV, 30. him. Disensions
Reho Act VIII, 51
Jnanah I Thes. V, 19

Our great need today. Zech. 14, 6
Fruit of Him Gal. V, 22, 23. Eph. V, 9
What opposes. Ezek. XXXIV, 26. Mal. III, 10.
Jno. I, 33. Ezek. XXXVII, 9

Indianapolis.

The Central Task of the Church.

What must be the central task of the Ch. which are the central purpose of that -
The world & his own nation share.

The present times situation presents a the greatest & central problem what?

The race problem.

The problem of the nation & its humanity - & the reconstruction of the Eden

The duty of the church to the world.

The creation of national character, social stability & righteousness - Church
Japan - the 5 main articles India

The relation of education to religion & morals.

The power of the Church dependent on her perception of her central task
her acceptance of it - Theology.

The need of great leaders - of a clear & adequate objective.

Just power of forcing this central task upon us. "The world comes then to the test"
The Philippines The European & American has sent in on us
Mexico.

Heavenly Daring

End of Heaven on the mountain

"How then do I?" The first story, G.D. and

"Ally on p. 7 p. do them"

had to be part. had, had but he had done the same - the subject at the least.

James 2, 22. Does not mean any.

The weakness, influence of his knowledge rest of the year

to distribute to each

to observe the moral reason

to remove the number of the type or habits then in force

to destroy the power of the same for his satisfaction have found a great deal of way to in full view.

The early disciples. Mark "Heavenly" - the loss of - perfect thing
H. Andrew. "I am" - in your H. Andrew heard it"

"I heard the voice of Jesus say 'I am the Lamb of God's light' - I came to Jesus.

Perhaps this is the way he was here now give this hand to Christ. Or so near
to being surrounded by the sea - do I now

only describe the signs which have this to see they "I go to the sea" "The first
frequency can understand it" "How Jesus at Smith.

"What ought I to do?" - I have needed to do duty when I long had.

Peter but not in replying to Christ, now in answering his low low in service "how?" "Yes."

James in Heaven, I have not. As the day that is the first step, but now light but
over on the light he has. That will bring man

The critical character of the last number has, III, do you go at last this is

for James, God's word - Mark, the first witness in the Bible

Archives - historical notes - the history of the
church at historical
of what city around Zouma

Faith as an organ of knowledge of things as they really are
Gaining strength of the Kelvin & Pop. hindrance.
Nov 21.1

Faith as a release of latent energies.
The human experience
The mind as a catalyst.

Faith as the creator of human qualities.
It shows the living spirit
The creative contribution for character.

Lesson.

- 1. From men of practical men with the same steps.
- 2. A wider hope & greater courage in dealing with the world.
- 3. A closer unity of purpose & a broader nature open to larger character & achievement.

Stappen ^{Benson}

There is a heart - an inner compass - we are not the mere shadow of
that power. There is a primary center.

And this is not the great power. We try to reach to life and to demand
the dignity of man not to be lost to
Pain - "Come to the heart light."

What that reports about this power in a universal way.

Plenty
The power
has strength
Duty

But the importance of it - I do not know - but I know that Christ

the power

This is the clear mission of the power

- It is the revelation of the power of humanity - ^{not} just a power in the world but a power in the heart.
- It is the demonstration of the power of humanity - It is not a power in the world but a power in the heart.
- It is the power of humanity - It is not a power in the world but a power in the heart.

And it is not an impulse, a flash - "Dinner" only.
Come out to join but also

How long with Christ. The power of it

This would solve our serious problem. The power from the human world is
unlighted human needs.

Page in case file
28-30.

Belongs in it as real.
Granted 56, 56
Kathleen J. 91

The operation in pages 127

- 1 Bee & the Lamented
- 6 Rev. and 8100 - 66 man - My wife
- 7 Emma & the Opulent - Paul ...
- 9 My ...
- 3 ... - ... 3
- 8 ... - ... Red ...
- 2 ... 2
- 5 ...
- 4 ... - ...
 ... - ... - ...
 ...
 ...
 ... 1

Judgment.

Value of sound judgment - True of good judgment

are under layers of each of forming & using your judgment

But they are part of error - mistakes are made

How get a true, right judgment - from

My judgment just

Even if of myself - for I know past & future

I cast the dice - Co-operative judgment - Myself that one

I look not by my own will - It is a question that person's judgment

Can we have two judgments & acts? In a moment, surely.

How get them - All sorts but that - How a case & give life to it. One

for there are many - Chris Gordon

The other side is upside down - circular cycle.

Not having a.

Money star

I Peter, II, 3.

holding shares due in up - low from stocks

from bank paper

Bygone but new change of world
from money, stock etc.

Used to be what is the same right to be, money and
realizable

The effect of growth

The mechanism of growth, leading to the first depression

Sum in

to service
to the state
to the bank

4.00,
8.00
5.00
5.00
25.

2000
600
1500.
1500.
500
3000.

800.93.
44.30
70.49
208.34
260.

1389.06
25
1364.06
1000
2364.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.,
53 FIFTH AVENUE, NEW YORK.

To the Members of the Fifth Avenue Presbyterian Church.



DEAR FRIENDS:

The Board of Foreign Missions acknowledges with sincere gratitude the gifts of your Church last year, amounting in all to \$18,338.81. Love for Christ and the desire to extend the knowledge of His salvation must ever be the inspiring motive for the highest Christian charity.

On the coming Sabbath the opportunity of giving once more to this cause will be presented to you, and it may interest you to have a few brief facts concerning the results during recent months. The work is so distant, and so many forms of work crowding upon our attention in our cities, that we may fail to realize the splendid results being attained on the

*Unfinished - giving - the most principle of the Church. Love
giving - moral growth - but for giving, intensity
of giving*

*The temptations & assaults - demands of the growth of the
work - they know the results
opponent of power of resistance.*

Religious Enthusiasm

Distance for souls

Men who have had it
Value.

Law
Kines
Meady
Geline

Chicago Logman.
Livingston

Essence of Christian life

Christianity is a life

lived with a magnitude - do with a $\frac{1}{10}$ of

Results of self possession

Forgiveness of self.

Pardon for others "Bless you"

in. son & disciples

Love.

Walter & Paul

Consecration

Contemplation
Consecration
Concentration

How to get it:

Close to Christ Bowen

Christlikehood II Cor. III, 18 - sanctification

Christ - The Vocation of the Preacher.

Sanctification - choice of instruments.

Power of it

Prater Dissolving

The little boys, the priest, & the Christ child

Heaven and the Master

There will be great Revelations there Luke xii 2, 3

There will be great meetings there

There will be great separations there. Matt xxv 46

The Place of the Prayer.

The light of the sun - Cancer.

The center of the sun - Cancer.

In our mind.

That mind forms upon us now. - On first stage of evolution. As we move up.

What are the place & process?

As to the place of the mind.

Consciousness, Intuition

Sublimity

Sublimity

Intuition

Sublimity

In the mind we find

Autogeny and it is the process

And now

In complete mind reality & truth.

In reality we know the character of God

In reality to reject perfection & perfection

In laws we find by experience & knowledge.

In the mind we find the power to create reality & truth.

The institution stood better the last year > the church.

Now resident & greater service

In maintaining the moral spirit of the nation, however

In defining the moral aims of the work

More specific course teacher - the emphasis of individual life

The layers of competition

2. Common effort

The Chaplaincy, the Deputy, Training, Discipline - Cross Organization

Camp features - dress service in camp - at home

Camp committees

Individual committees.

Major troops

The churches are going in camp now. Masses great

The work available

Chaplaincy - the use of Jan. 16

Recruiting - Board

Discipline, Training, Camp.

Individual committees -

Churches in camp.

Work, culture, Pastors

American unity

Education.

Discipline - a hope.

Highly religious - Centenary Bulletin - Learning

until religious

What the campaign is.

The Union has been acting the whole time for the sake of the cause.

The character of the ground conditions

What they had to do generally

1. The transportation of the men, the heavy, the stores, the equipment, the support.
2. The total, clothing, camp furniture, the food, the rest.
3. The time out of the house
4. The long campaign
5. The major troops
6. The individual conditions

They are going on a campaign - more. Unsuccessful.

What are the parts to do.

Chylin

Beauty.

Was, long, whole

Industrious, abundant

Children in the house.

Development - first to go into to know about in your

The three great things

Over education, American literature

Education

Bygone -

The progress of

The U.S. has to work on this. It has a paper, a magazine
in giving and also in part also of more

The real participation

Sanction & other

We have been left with a great relig. opportunity

2 It has revealed moral problems in individual conduct, life

1 It has inspired, clarified relig. conviction

3 It has revealed & aroused moral, religious

D) It has shown it need the Gospel for our nation, the world

This opp. can be met only by the Church in its own real character

1. It is religion that is needed - the Church must show what religion is

2. The Church is a central body, yet open to all

And yet the relig. conf. is in the Church

2 The task to be done on the high seas & down to the bottom, during

1. Power

3 But with active spirit

It need the nation's government & all the Ch. to help the workers

D)

Over Long. work on the cow. December 11. Com. 1911. Arthur Cross, author

The next subject now - what conference to go

The subject problem - Dr. Brink's last letter to me

The next of parties - introduction given to day. The description of course taken
while Brinkman is spent. Dispute about. Quality has to be considered of
order - form - class but. "be as we mean in that sense."

The book between Reticulation and other features. No hope in either case

The assimilation of certain sections

The Atlantic City speech on trade. -

- Chapman
- Remington
- Other business
- Young business.
- Education.

Maxwell speech. Boston. Maxwell at Yale - N.Y.

2 papers will have
 when 9 am Boston - 9 am - 9 am - 9 am - 57
 25th

Over long work in the room. December 11. Con. gov. After a long session

The next night now - what conference is for

The religious question - Sp. Brant's last letter to me

The next of parties - construction action to try. The temperance of course today
While looking at Sp. Brant's church. Ability has to be considered of
order - power - class here. "as an man in that place!"

The local literature - radicalism about justice. No hope in other men

The assassination of certain nations

The Atlantic City speech on trade. -

- Chapman
- Remondy
- How success
- Young mission.
- Education.

Maxfield speech. Boston.
My speech at Yale - N.Y.

2 pages see here
 After 9 am Sunday - 9 am - 9 at home 57
 8/11/11

The war has left us with a great relig. opportunity

2 It has revealed moral possibilities in individual, social, life

1 It has inspired, clarified relig. convictions

3 It has revealed & aroused noble resources.

D) It has shown it may be possible for men, nations, the world

This opp. can be met only by the Church in its own real character

1. It is religion that is needed - of the nature which cannot separate a nation

2. The church as a catholic body, of the same the world.

And yet the relig. conf. is in the campaign

2 The task to be done on the big the common & done to be done otherwise, being

1 Peace

3 and united action of nations

It may be that nature of movements call to the Church to begin the work

1)

Christ Call to the Law

The other side

Christ responded as promised.

Peace, which brings Jesus on His mission. Right to Legacy

and was rewarded

through

There are of what the law is not to be used to obtain grace or life.

It is an error then to say that we are saved by the law. But we are not saved by

the law. The law is for the purpose of the law.

What is the law?

The knowledge of God's law.

The law is given to the Jews of the Old Testament.

It is a character of joy.

Christ came to give us

grace

of love

of peace

of freedom & health

The Law

gives us the ability

to love as God loves us

The great change for better in college religious conditions.

The chance to achieve this change lies in the hands of you

It needs help from you.

More haste is necessary

Judgment proportional to opportunity

And offer not numerical but ethical - quality

Get needs in - more independence to them

Speak about them. Rappaport - de la Vallée - Don't try to speak

More much than we can do - we know for ourselves

The modern man - Education - is a great revolution

Is a strain - and not a strain. "I less than" - "I less not than."

But some of us - need to receive help we can give

Jan. 11, 37. When spoken.

1. One need of them is teachers.
2. as school - (only - hypothesis). Clear this - is not better than a hypothesis
3. as friend
4. as speaker - know him person
"than I think out as I want."

BAPTIST COMMITTEE
FOR PITTSBURGH
BELL TELEPHONE
1009-R NEVILLE

REV. F. R. MCARTHUR
520 LOCUST STREET,
BELLEVUE, PA.

EVERY MEMBER CANVASS

WEEK OF MARCH 15, 1914

ALL CHURCHES CO-OPERATING

RECEIVED
FEB 27 1914
Mr. Speer.

February
Twenty-sixth
1914.

Mr. Robert E. Speer,
156 Fifth Ave.,
New York City.

Dear Brother:

We are anticipating with great pleasure the meeting on the evening of March 9, when we are to have the pleasure of having you with us at the Missionary Dinner. The Committee in charge has asked me to write you, out-lining what in our judgment would be the wisest arrangement of our distinguished speakers.

Our thought is to have Dr. Zwemer speak first, giving his own message on Foreign Missions, Mr. Innes to follow with an address, discussing the Mohammedan problem, and Mr. Speer, to head up the whole thing by setting forth the scope and plan of the present United Missionary Campaign and the things to be done at once for its final success, each speaker to have twenty-five minutes. We are sorry to limit the time, but in justice to the last speaker, this must be done.

Our idea is that it is essential that one of the three speakers should bear down heavy on the things that we want to accomplish right now. It needs to be emphasized that the United Missionary Campaign includes an Every Member Canvass, for current expenses as well as for the entire Missionary budget of the Church. What we need is a stirring appeal for immediate action on the part of every Church and every man present. We feel sure that you can and will do this for our Campaign. We are sorry to suggest this limitation, but believe it is essential to have a definite plan on which to work, if the greatest good is to be accomplished. We pray for a great victory on that evening.

Very sincerely yours,

A. C. Gleason

Church Reaction

Use a man in connection with the L. M. U. to
present the peace & anti-war ideas
at as their motto

Promote in f. m. as the influence & ideas which
present good peace relations & peace.

Lectures on peace at all missions & schools & colleges
& churches & church councils

No elements of strong manhood.

1. A commanding eye purpose. - duty
Henry

Gene - Chaudhury - Royce.

2. A clean and ^{simple} direct mind. Think. Thought when ink are on his side. No strain or heat at the fountain head. Has never a close-up base.

3. Intent in one fellow man. > one self.
Muglin Stone. When

4. Faith in God on the top of one head.
Must think in this
Inequitable Riva v. Royce.

5. Patient endurance in one day.
In the heat

Judge X. No one yet heard.

No such victory over himself.

Went to see at that moment

say that they are sick in a mind

Some people pessimistic about the future

I am not. You men hopeful.

The growth of our manhood in pairs. Grades.

The facts:

College Bible Study. Mechanics.

Preachers deplore the want of self

their own fault. Be wise. Be good. Be loving.

Our great business the making of men.

College.

1. Orators.

2. Others

By men for men

By women for men

The power of very women.

The right manhood a true character bred in the right air.

"That releases."

We are not hidden not to know, but not know as those who have no hope

But know as certain help arriving

Christ promised as the price his own life & victory

And so have someone in heaven today

As those who have a great hope

• a hope - "What you see is only one shadow"

But a true great hope

1. Paul referred to the hope with 2nd timing.

2. But more than that - even now

He is with the children around the throne of God in heaven

He is with the Father's love.

He is beyond all pain and sin. Heb 2. letters

He is with Christ at the R. funeral. "With those who are resting"

Paul's desire. How he sailed away

3. And as done to go further - It is not of good for her, but for

us. "It is expedient for you."

What the good desire today - that we should draw nearer.

4. And he is working at the end now. Ever or Betty Borden

How other wise can we understand such behavior?

He has come here and down - to know X

And one year to the reality. X X III.

And in 20 years he has entered into reality, as he was in the past when

he is the actual man from us. - It is too long to draw in an

get her

"It seems such a long way to me."

The education never harder to diagnose & describe than now.

Read article which on this subject - A new day has come in History & English
Paper. names. Open mind.
N. O. Paper on Oct. 8. p. 5.

The Kaleidoscopic political history

The union movement of page 20 - 21. J. M. Thurston

Don accounts in the position.

What way, 18

The Corporation Review

Opinion, 25. G. M. ...

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The mining education

Evangelical Campaign. E. L. ...

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Union ...

The ...

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The Union ...

The Union ... 228

The General Mining education. 16, (2) 5

Basel 71

Berlin 41

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Rhodes 36

160

Kiel 4

Corn

Liebingzell 60

Corn Idun

Grüne Hüter 35

Corn Ching-King

Grüne 7

Pilgrims 9

Corn Kienpi

Heideham 7

Hy/My/Mani für die Best

115

160

7

282

The great question - Is this Conf. to require a directed abasement step in response?

A Why not go on just as before. Let's not rush alone.

1. We could go on as before. We have seen how right "How can we the more God trust, as new man"
2. We could let's not rush alone. It's not about alone. It was on the heels of the heels has been seen the same old situation in days

B No a man's business in to go forward by great-determining decisions

1. The best is an ~~option~~ ^{not an option}
2. Strength is a ~~concern~~ ^{possess an opportunity}. A ~~rejection~~ ^{rejection} of the ~~best~~ ^{best} & choosing ~~higher~~ ^{higher} ~~than~~ ^{than} ~~seen~~ ^{seen}
3. The great ~~line~~ ^{line} as the ~~line~~ ^{line} of the ~~concern~~ ^{concern} ~~refining~~ ^{refining} ~~men~~ ^{men} ~~new~~ ^{new} ~~course~~ ^{course}, ~~part~~ ^{part}.
4. The ~~fact~~ ^{fact} & ~~nature~~ ^{nature} of ~~them~~ ^{them} ~~than~~ ^{than} the ~~necessity~~ ^{necessity} of ~~change~~ ^{change}.

C. This might almost require decision if they have been even so long delayed.

1. In the thought of ~~life's~~ ^{life's} ~~value~~ ^{value} & its ~~involvement~~ ^{involvement}
 life the ~~real~~ ^{real} ~~world~~ ^{world} - God ~~works~~ ^{works} it. Have confidence
2. In our ~~work~~ ^{work} -
 In our ~~work~~ ^{work}.
 In our ~~work~~ ^{work}.

3. In our character - How long we become really better men?

- 1) Let us believe that we must. Or we?
- 2) Let us believe that we can. Else we?
- 3) Let us trust the ~~involvement~~ ^{involvement} of God to do the ~~part~~ ^{part}.
- 4) Let us think we can ~~trust~~ ^{trust} God & ~~opposed~~ ^{opposed} things.

And do it now. Just now. "Day is not there - I say now."

"Are you in ~~account~~ ^{account} ~~days~~ ^{days} ~~this~~ ^{this} ~~very~~ ^{very} ~~minute~~ ^{minute}?"

Intro. Ch. 2nd.

The demand for more formal countries admin. 3 forms.

tripic + development of the unit.

defining + clarifying definition. 2

to protect - beyond character

Problem + difficulties

Knowledge - experience

Political Method.

adaptation to all.

Patience. Spirit.

Contribution + promise

More efficient exp. to growth in exp. in exp. money.

Read the subject. to protect about the population

Two more facts + fact to form of them.

Need for it

1. The unworked areas of the world - of the unworked area

3 by 4 units can do as well.

Stamp, in force - of England. 6 for 15000

Communicate well

2. The unworked form. Political illustration

4. A new order calls for us

"I have a new high to show myself"